The Brahmo Somaj.

DISCOURSES AND WRITINGS.

KESHUB CHUNDER SEN.

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THE

LIVING GOD IN ENGLAND AND INDIA:

A SERMON

PREACHED BY

BABOO KESHUB CHUNDER SEN,

AT

Mill-Hill Chapel, Leeds,

ON

Sunday, the 28th August, 1870.

HYMNS.

No 62. **L.M.**

O Thou, to whom, in ancient time,
The lyre of Hebrew bards was strung,
Whom kings adored in song sublime,
And prophets praised with glowing tongue!

Not now on Zion's height alone
The favoured worshipper may dwell,
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.

From every place below the skies,
The grateful song, the fervent prayer,
The incense of the heart, may rise
To heaven, and find acceptance there.

To thee shall age, with snowy hair,
And strength and beauty, bend the knee,
And childhood lisp, with reverent air,
Its praises and its prayers to thee.

O Thou, to whom, in ancient time,
The lyre of prophet bards was strung!
To thee, at last, in every clime
Shall temples rise, and praise be sung.

No. 264. **C.M.**

The Lord will come, and not be slow;
His footsteps cannot err:
Before him Righteousness shall go,
His royal harbinger.

Truth from the earth, like to a flower,
Shall bud and blossom then;
And Justice, from her heavenly bower,
Look down on mortal men.

Rise, Lord! judge thou the earth in might;
This longing earth redress;
For thou art he who shall by right
The nations all possess.

The nations all, whom thou hast made,
Shall come, and all shall frame
To bow them low before thee, Lord,
And glorify thy name.

For great thou art, and wonders great
By thy strong hand are done:
Thou, in thy everlasting seat,
Remainest God alone.

No. 651. **P.M.**

NEARER, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,—
Nearer, my God, to thee,
Nearer to thee.

Though, like the wanderer,
The sun gone down;
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee.

India from the bondage of intellectual and spiritual slavery. He has undertaken to save us. When it pleased Him to reveal Himself unto me, I know very well that He put some faith into my heart—faith in His word, faith in His promise to save me and my country. I did not for one moment waver. It was not an uncertain ambiguous sound that came from the clouds, but the voice of the living God that I heard in the depth of my heart. He said unto me, "Pray, for by prayer shall men be saved," and ever since that time up to the present moment I have found, both in my own life and the life of my co-religionists in India, that salvation can never be had except through unceasing prayer. We look not to books, we look not to men for spiritual reformation, for the heart must faint in times of trouble and tribulation, if it is meant to rest upon human views or the authority of books alone. Centuries of superstition have made us suspicious of outward agencies. In superstition and idolatry, of whatever form or manner, we can no longer place any faith, but we have determined to go to the feet of the Lord. We have lost faith in the world, faith in books, faith in dogmas and doctrines. Who so wanteth life must go to the living God, and he that wanteth death must worship the "letter that killeth." Therefore from all manner of letter worship we have come away, not because our understanding or intellectual powers made us to do so, but because we have been moved and quickened by the Spirit of God.

Here we are, then, in India, surrounded by physical difficulties, and standing in the face of opposition of the most heartrending character. Persecution stares us in the face. Many of our young men have been cut away from the ties of domestic relationship—excommunicated by father and mother and kindred; and they have met all this opposition, and subjected themselves to these penalties and privations, simply for the sake of bearing witness unto the truth

And yet they have found consolation in the Lord, for the tree is known by its fruit. We know that we have seen something of the Lord, because we have found both comfort and peace in Him. Every day that we have prayed unto Him with earnestness of spirit and humility and reverence, He has heard us and granted our prayers. He has told us repeatedly, and in a variety of ways has He taught us, that He liveth with us, that we are the temple of the Lord, and that He has consented to dwell in our hearts, impure and sinful though we are.

And how have we felt His presence? How have we made ourselves sure that the Lord dwelleth within us? Simply by prayer. He has answered our prayers. We have not addressed our prayers to the winds of heaven, to chaos and confusion, to empty space; nor have we addressed them to men, but to the living God, and streams of divine grace came into our hearts, refreshed and fertilised the soul, and produced abundance of spiritual harvest. But He has made us stronger day by day, and He has enabled us by this time to overcome a considerable amount of opposition, and men and women are trying to throw away the fetters of idolatry, and our number is increasing. We have already succeeded in sending out a dozen missionaries into different parts of the country—men who rely not upon the pecuniary assistance of their friends, men who do not carry on worldly avocations, but men who have devoted themselves entirely to the work of propagating the saving truths of Theism, and bringing the light of saving religion to the benighted minds of their fellow-countrymen and countrywomen. They are going forth under the guidance of God. I know they have a mission attended with great difficulties; I know that they have suffered privations of the most painful character. And yet the Lord has comforted them. They are going forth, not in their own strength, but in the strength of the Lord.

All these circumstances combine to prove to us that

God is with us, and if you wish to see what the living God is doing in the midst of a great nation, you ought to see and study this movement in all its bearings. We have no earthly support; we have no temporal resources to depend upon. Prayer is our strength; prayer is the agency to which we look up for our salvation. If we want knowledge, to whom do we go? Not to this book, not to that book, but to the Lord in the temple of the heart. We are kneeling at His feet. Humbly do we cast up our eyes in order to watch with anxious hearts for the revelation that He alone can give. And have we been disappointed? No; I assure you that we have never been disappointed. If we did not pray well He would not hear us, for prayer, unless it be sincere and earnest, is never heard. It is heard whenever it is sincere. As sinners we have approached Him, conscious of our sins and wickedness. Heavy laden with iniquity, before His gates have we often stood waiting for His revelation, waiting for the assistance that cometh to the redeemed in the Lord; and at last, after many moments, perhaps many hours, perhaps many days of anxious watchfulness, the Lord spoke, and when the Lord spoke the sinner felt that his sins were gone, that there was no longer anything like heaviness of heart, that he could rest in the Lord's strength at the Lord's feet. And he glorified the Lord, and he went forth into the light, in order to bring that light which was vouchsafed unto him unto his benighted brethren and sisters.

We attach the greatest possible importance to prayer. Everything must depend upon that. There is no teacher amongst us, no priest amongst us, no books amongst us, no rites, no ceremonies. In every case we have to go up to the Lord directly and immediately; there is nothing that steps in between us and our Father. Like little children, yet as full of sin and wickedness, we come unto the Lord, for we know that He is our Father, and of no other knowledge do we boast. It is only as

author of our salvation that the Lord is our Father. We have prayed unto Him, gone into the depth of the heart where human eyes, human ears cannot be—and in the silent quiet of the heart, in mute speechless prayer, have we spoken unto Him, and the Lord has heard us. Aye, He is near and sweet unto us. He is sweeter than all prophets, sweeter than Christ, sweeter than the Bible that you so rely upon, sweeter than all things on earth. The Father is greater than the greatest, and sweeter than the sweetest; He is dearer than the dearest. Oh, you know not how thankful are we to Him that He has placed us in this salvation; that He has brought us out of the Egypt of idolatry, and is leading us to that Holy Land where there is everlasting and abiding gladness. We are marching to that land. Brethren, you may not attach so much importance to the movement in India. You may think that in another way you can reach the Lord; but allow me to assure you that it is all the same way—the way of love, the way of faith of heartfelt prayerful watchfulness and absolute resignation unto the Lord. Tell me is there anything more noble than God's direct action on the heart, and is there anything that is dearer to you—that can be dearer to you—than the loving face of a most merciful Father? To behold His face in joy, to study Him, to look unto Him, to pray unto Him—that is salvation. For above this world, this chequered world of joys and sorrows; above its rites and ceremonies; above all that man esteems as religion and ceremonial, there is a higher world, the world of spirit; and there we see not the distinctions between Asiatics and Europeans, between Indians and Englishmen, between Hindoos and Christians! There it is one spirit that pervades all God's children in that world of spirit. Realise it, brethren, realise it even now. All that world of spirit, of souls, speaks one language—the language of the heart; of which the Bible is but a translation, and the Hindoo Scriptures are but a transla-

tion. They speak the rude, yet the simple vernacular of the heart's language; they all speak the same language unto God—the language of love, the language of child-like simplicity—and God blesses them all. No creed, no dogma, no sect, no denomination—all constitute one harmonious brotherhood. Brethren and sisters, members of one united family, they rejoice together in the Lord.

To that kingdom must we all hasten. Let us cast away superstition and sectarianism, and try to enter that spiritual world, that kingdom of heaven, where—and where alone—we shall find peace, happiness, and rest. Christ Jesus calls us unto that kingdom. Every moment comes that voice. Through eighteen centuries that voice comes down the stream, sometimes in emphatic and stirring tones, and yet the voice is lost upon the consciences and hearts of the men of the present day. Yet He speaks. He speaks to our hearts, and to the hearts of nations and races,—"How long, how long shall ye stand out?" We shall not hear that voice in the dry theology of modern times. Tell me where is salvation? In dogmas shall we endeavour to find the life everlasting? It is not there. Life is not in the midst of death. Books and doctrines, creeds and priests, cannot give you salvation. They may lead you, but their voice is feeble. They are erring men. If you want infallible truth—if you wish to see God as He is—enter the temple of the heart, be speechless, let your lips be dumb. There you will find truth and peace. There is no chaos in God's world. Let every man enter the sacred temple of the heart, and see there the light shining in resplendent majesty—in the midst of the heart, full of holiness, peace, and love. For the rich and the poor, for the Brahmin and the Sudra, for the European and the Asiatic, His grace is for us all. Why then, proudly and arrogantly, should you try to monopolise God's blessing? Are there not thousands in different parts of the world

who are trying to go to God's kingdom, and are as much under the influence of His Spirit as you are? "From the east and from the west, from the north and from the south," shall nations come and sit down in the kingdom of God. The East has heard His voice; let the West bestir itself; let the North and the South stir themselves up. Let there be honourable and holy activity in the hearts of all God's children. Let there be a stern determination, not to drink death from the dry waters of theology, but to drink life at the feet of God. Is God dead? Has He gone away into the highest heavens, leaving behind thousands of children to take care of themselves? Has He left us in the wilderness? Are we orphans? Is this world a vast orphanage, where we are lost to God—lost to Father and Mother—where we see nothing but helplessness and despair? No! Brighten up your hearts. Let the sad looks of our brothers and sisters be converted into joyousness and gladness, for the Father still liveth. Yes, every moment He is with us, and shall we not love such a Father with all our hearts, and our minds, and our souls, and our strength? Shall we not give up our entire life to Him? Do so, my beloved brethren. We see Him daily; yet, do we think it a great glory to see the Lord. We pray unto Him, not for this thing, not for that thing, but for His light, the light of His countenance. One thing do we seek for, that we may behold the face of the Lord, and rejoice in His great temple. To the Hindoo that is dear at the present moment,—God, and nothing but God. Is it revelation, atonement, forgiveness, salvation —what is it we want? We want none of these—we want God. For God is our salvation, and He has told unto each one of us in the whole Hindoo nation, "I shall be unto you the God of salvation." And as we have heard that voice, for distinctly and clearly has He spoken unto us, there has been no diffidence, no doubt, no wavêring, but firm and absolute trust in Him—

thorough dependence upon His guidance, where He would lead us. And what do you see? We see that there are around us spirits, brothers, sisters, all looking fondly upon us. The world has said there are pains and privations on all sides, and sometimes the heart is about to faint away under the accumulated load of trials and difficulties. And then we say unto our Lord, "Lord, hast thou forsaken me?" And the Lord answers and says, "No." And then the soul gathers up courage, and firmness, and strength. One word of simple heart-felt prayer clears up the horizon. Everything becomes good and lovely, and where there was nothing but darkness and discouragement we find light and encouragement. One converted sinner in India speaks volumes of sermons, in order to encourage us; and thus in that land of superstition and idolatry we are slowly and humbly fulfilling what we feel to be our great mission. The light is with us. The band is small. It will be large to-morrow. There is weakness, and there are shortcomings. There will be abundance to-morrow. Despair? We despair not so long as the Lord is with us.

This great message, then, I preach unto you, beloved brethren and sisters, in order to tell you that the living God is doing wonders in my beloved country. Perhaps my feeble voice—I regret that it is feeble—perhaps my living voice will be blessed by God's Spirit unto the encouragement and enlightenment of many a heart and soul in this country. Perhaps a humble instrument I may be in the hands of my God in bringing about better feelings between England and India—in establishing something like spiritual intercourse and fellowship between brothers and sisters in the East and brothers and sisters in the West. That is my favourite idea. To that end I, under God's guidance, dedicate my body and my whole life. I wish to do something in that direction. Sectarianism is appalling. It distresses me—it greatly distresses. There ought to be no barriers

between brothers and sisters. What if you are Christians? Will you say Christianity draws a line of demarcation between the East and the West? Then I say, perish such Christianity! For I see that Jesus Christ was born on the boundary line that separates Europe from Asia, and when I reflect simply on this fact I feel that I see the finger of God working there. Why was Christ born on that boundary line? Was it not for this, that through His Spirit the East and the West shall unite? And as He was an Asiatic, and spoke and thought, and felt and acted in the words and in the associations which an Asiatic can thoroughly understand; as He and the Apostles, and the great early teachers, for a great length of time spoke through Asiatic language and traditions and associations, and as after all that the stream came to the West, may we not hope that through that stream those two grand nations—the representatives of the East and the West, England and India—may be brought together to the feet of the Lord? May we not feel that as the spirit of Asiatic Christianity has been exhibited in the West, that spirit will one day find lodgment and eternal habitation in the hearts of the sons and daughters of India; that as that spirit was not confined to Asia, though it first manifested itself on that continent, as that spirit is universal and all-embracing, and as it has already adapted itself to Western countries,—it may also one day be received and thankfully accepted by the nations of the East? So, through that spirit of love to God and love to man, one day shall all nations mingle together, in order to offer with one heart and, if possible, in one language, their thanksgivings and prayers unto their common Father. Create not sects in the name of Christ, but destroy them in His name. In His name promote peace on earth and goodwill to men. In His name establish brotherhood throughout the length and breadth of the land, and fulfill the great prophecy, that "from the east and from the west, and from the

north and from the south shall the nations come and sit in the kingdom of heaven."

If you wish to preserve Christianity for yourselves, and pulverize or break up into ten thousand atoms, forming each a grand sect, then you add to the limitations and barriers which already exist in the world. Pull down all barriers—deface for ever and for ever all those lines which stretch between man and man and woman and woman; and let us all extend unto each other the right hand of spiritual fellowship. Let the east kiss the west. Let brothers and sisters, from one end of the world, speak in all brotherly love, all affection, and all sweetness, to their brothers and sisters in the other extremity of the world. Then we shall succeed in rearing up one vast cathedral in this world, where men of all nations and races shall glorify the Supreme Ruler of the universe. This is not imagination. If it is I shall be obliged to give up my religion. My heart will no longer believe in the voice and assurances of the Lord. If this is to be disproved, what do we live for? Do we live that war shall consume Europe and Asia, and the whole world, in time to come, and that there shall be nothing but carnage and bloodshed and ruin from one end of the world to the other? Are we to be told that in the name of religion it is impossible to bring together all mankind, that they may become one brotherhood—that religion can only create sects, and do nothing else? Have we come to that? Have we studied history for that purpose; and the tendencies of thought and modern civilization—do they all converge to that? Alas, then, for civilization!—alas, if that be so, for the interests of mankind! Is that the teaching of the Bible? Are these the doctrines that Christians have been believing all this time? Do we not hopefully look forward to something better and holier? Is there nothing to encourage us? Is there no living religion to stimulate our activity—to galvanize our spiritual energies into life?

Will all the pulpits speak, and will their utterances fall flat upon the world? Is it dead religion in India, and dead religion in England, that we come to hear? It is life we want. Nations have been dead for many centuries. In spite of Hindooism—and, allow me to add, in spite of Christianity—there are still many evils which frighten us, which discourage us. Therefore, I say, take courage. Surely God can speak to you; and He will speak to you "as never man spake," and as never man will speak. One word—one sweet word—from our Father will go down in our hearts as a blessed stream of sanctification and salvation; and what we could not do in a hundred years, will be done in a moment through faith. One grain of mustard seed—if we have but that faith, but that small measure of faith—we may say unto the mountains, remove, and they will remove. Let us have living faith in the living God, and we may face all obstacles and opposition. Let us seek not the cold life of dreamy metaphysicians and theologians, but accept the fervour of manliness, earnestness, devotional enthusiasm. God will make us heroes,—God will give us comfort, strength, and peace,—purity and gladness shall we receive from the Lord. Honour books,—honour prophets,—honour all your great men. Reformers who, like Luther and Knox, revolutionize countries and nations,—honour them. But above all, honour Him, do not stop half way, but go deeper and deeper into the heart, and I assure you there is a universe in the midst of the heart. Genial affection, warm sympathies, heavenly light, God's utterances, God's temple, God's altar,—where are they? Not lo! here, lo! there; but within. "The kingdom of heaven is within you." Close your eyes if you wish to see God. Close your eyes if you want salvation. Then let us fall at the feet of our heavenly Father, and believe in the promises he has made unto us,—promises emphatic and strong, which shall be fulfilled to the letter. He has told you, "ask

and it shall be given." Do not then offer a single prayer with wavering or diffident hearts, but whatsoever prayer ye bring before God, bring it with confidence, full of trust and faith in God. When he has said he will bless us, he will do so. Though mighty potentates throw obstacles in our way,—though nations war with each other, and destroy commerce and extending trade,—though men unite to carry out their wicked intentions, and paralyze our spiritual energies,—though the whole world should combine to put spiritual darkness over the face of the universe,—yet, if the Lord is with us, England shall be regenerated, and India too, and all countries and nations. Then rejoice, for the Lord has spoken. We have received the Bible in the heart. The gospel of salvation has been preached. Men and women, old men and children, the rich and the poor, the learned and the uneducated, in all countries of the world, cry, "Arise, vindicate God's mercy,—his sweet loving-kindness, that will shower forth genial streams of salvation upon all the nations of the earth."

FAREWELL SERMON

PREACHED BY

BABOO KESHUB CHUNDER SEN,

AT

Unity Church, Upper Street, Islington,

ON

Sunday morning, 4th September, 1870.

HYMN 51. PRAYER BOOK.

Ancient of ages! humbly bent before thee,
Songs of glad homage, Lord, to thee we bring :
Touched by thy Spirit, oh! teach us to adore thee,
Sole God and Father, everlasting King !
Let thy light attend us ;
Let thy grace befriend us ;
Eternal, unrivalled, all directing King!

Send forth thy mandate, gather in the nations,
Through the wide universe thy name be known,
Millions of voices shall join in adorations—
Join to adore thee, Undivided One!
Every soul invited,
Every voice united—
United to praise thee, Undivided One!

HYMN 254. MARTINEAU'S COLLECTION.

Come, kingdom of our God,
Sweet reign of light and love!
Shed peace, and hope, and joy abroad,
And wisdom from above.

Over our spirits first
Extend thy healing reign ;
There raise and quench the sacred thirst,
That never pains again.

Come, kingdom of our God,
And make the broad earth thine,

Stretch o'er her land and isles the rod
That flowers with grace divine.

Soon may all tribes be blest
With fruit from life's glad tree;
And in its shade like brothers rest,
Sons of one family.

Come, kingdom of our God!
And raise thy glorious throne
In worlds by the undying trod,
Where God shall bless his own.

On Sunday morning a farewell discourse was delivered by Mr. Sen at Unity Church, Islington. The church was crowded in every part by a deeply interested congregation. Taking for his text Psalm xci. 2, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust," Mr. Sen spoke as follows:—

Who can deny that the spirit of the Lord is watching in the midst of us? As in the history of the past, so in the religious tendencies of the present day, we see the workings of his merciful hand. He has not deserted us; He has not left us to cry in the midst of the wilderness, but He is with us; He is guiding men and women, and nations and races into the kingdom of Heaven. All the interesting movements of the present day—the signs of the times—unmistakably tell us and convince us that the kingdom of Heaven is coming—that there is hope for us all—that our destinies are in the hands and under the guidance of Him who is infinite in loving-kindness. One of the most important and interesting movements of the present day is certainly that which you, my brethren, are carrying on; your mission is to vindicate and uphold the doctrine of the Divine Unity. "The Lord our God is one," so says the ancient Jew; "There is no God but he," so says the Mohammedan; "One only, without a second," so

says the Hindu sage: thus we see that the idea of the Unity of God lies at the bottom of all the grand religions that prevail in the world; that in the religious beliefs and pursuits, and also the theological doctrines of the leading schools of the world there is this central idea of Divine Unity. "The firmament declares the glory of God," and day after day, night after night, year after year, the whole universe glorifies the Supreme Creator. Whether we look up to the heavens, or whether we look round to the various objects lying scattered in the amplitudes of nature, every object tells us that the Creator of the Universe is One; all historic life, all creation tells us that He who guides the Universe and the destinies of nations is One and Infinite. His merciful designs for the salvation of the world may be read in every chapter, in every page of the world's history; wherever we turn our eyes and attention we are reminded of the oneness of Him whom we worship as our God; He is not only the one Creator, but the one Father, Friend, and Saviour of us all. The acknowledgment of Divine Unity is not merely the recognition of one hand in the creation of the universe, the administration of its affairs—but it means something more. As sinners we fall at the feet of the same God who feeds us and attends to our bodily wants every day; to Him who nourishes our bodily life we have recourse for spiritual sustenance, spiritual health and strength; He who feeds the body feeds the souls of individuals and nations. *There is no salvation except in the one true God.* Many a race, many a nation, worships false gods and goddesses, but their sad disappointment and their wretchedness constitute one united testimony to prove unto us the great truth that there is no salvation except in the redeeming love of the one merciful God. We pray unto Him, and unto Him alone shall we pray through all eternity in order to receive salvation; at His gate shall we stand and praise His holy name, for He is not only our

Saviour, but He is our Salvation. Salvation is not the belief in dogmas, nor the belief in any one particular man; salvation is not the acceptance of any historical or logical proposition—salvation means communion with the Lord. All physical science tends to prove that we live in the Lord; the power of all powers, the central energy of all surrounding energies is the Lord; He is the force, the outward force which we see with our external eyes; He is the hidden, the central, the moving, the animating power of the universe, "in whom we live, and move, and have our being." All the limbs of the body, all our physical energies, say, "Our strength is of the Lord, we have no independent strength apart from Him." If our physical life and our physical strength depend on Him, the soul's strength and beauty, and health, and life depend upon Him too. What is salvation but spiritual life? To be estranged from God is to die. Spiritual destruction is nothing more than separation from the life-giving communion with God; to be with Him is to live, to be estranged from Him is to die. Tell me not, then, that such a man is cast away for ever and doomed to eternal punishment simply because he has not accepted a particular proposition or believed in a particular event. If his heart is with the Lord, if his eyes behold him, if he hears his living voice, and his will enters into abiding communion with the Lord, then he lives, and surely he lives let men say what they will. To live in God is, indeed, to live, and let us all not only acknowledge God as our only Creator and Father, but as our only Saviour, through whom alone we may enter into everlasting communion with Him. If the soul lives in Him, God's purity enters into it, Divine power and wisdom and peace enter into it, and thus the Divinity dwells in a loving manner with humanity. This is redemption, this is casting away for ever the trammels of wickedness and the fetters of prejudice, irreligion, and unbelief—this is to live for time and eternity.

But there is another idea involved in Unitarianism. A man who wishes to be true to the doctrine of Divine Unity must also believe in the doctrine of the Unity of God's Church; there cannot be many Gods—there cannot be many Churches. God's Church is one, and can be only one. The vastness of the doctrine of God's Unity refuses to be fettered and confined within the narrow limits of any particular sect or denomination; it is vast as space, endless as infinity. God's Church gathers together the elements of goodness and truth as they lie broadcast in all parts of the world. The Universe is God's sacred Cathedral. Let us all say as Christ Jesus said, "Whosoever doeth the will of my Father, the same is my brother and my sister, and my mother." Do not confine your heart, your affections, and sympathies within the limits of your own sect, but look with extended vision to all parts of the world; embrace every man as your brother, honour every woman as your sister; for if God our Father is one God, then every man is made in the image of his Maker, and everyone is His child; of the same blood has He made all the races and nations of the world, that we may dwell together in amity and peace, and brotherly love and intercourse. Then why shall we allow our hearts to be swayed and influenced by considerations of nationality, and colour, and race? Why shall we not pull down all the barriers that separate man from man, and bring together into one fold all the children of God's household? Then, let one family be established throughout the length and breadth of the world, for what is the Church but a body of which we are all members? Some have wisdom, others have practical energy, and others have love and warm affections; some are heads and some are feet, some can work and move, others can think and deliberate; some have warm hearts, others have devout souls, but in no part of the world do we see religious life in its entirety and fulness. Every sect represents God's truth

partially; every nation presents only one side of the religious life; every religious denomination embodies one particular truth of theology or ethics, and unless we gather together all races we cannot see, we cannot clearly understand, what living religion means. Go through the pages of any particular book; you may accept all the truths that lie therein, but you do not embrace all the truth. In order to understand and embrace truth in its living form, look on all the nations of the world, and you will find that everywhere a certain portion of truth is visible, but not truth in its fulness. If we gather together these scattered elements we shall be able to uprear God's Church as from truths engraven *a priori* on the human heart; from all nations and all races we shall gather the materials for realising that ideal which we find in our own souls. Do not be proud enough to think that truth is monopolised by any particular sect or country; there are millions and tens of millions of your brothers and sisters around; *they* have not been deserted by God—*your* God, but *their* God; there are amongst those nations, too, depositories of faith, fidelity, and truth and conscientiousness. There is the light of salvation all over the world; believe, then, that all mankind are God's children, and love all mankind as your brethren. No other sect shall stand; the day will come when all other sects shall perish; the spirit of sectarianism shall be vanquished by the sword of Love and brotherly Charity.

There is another idea which must be unfolded—Unity of Religious Life. True Unitarians must endeavour nobly and manfully to bring about harmony among all the feelings, and aspirations, and energies of their lives; God must be the central sun, and around Him must all the various speculations and pursuits of our life necessarily and harmoniously turn; then shall we realise the beauty, the simplicity, and the grandeur of the solar system in our own lives. Every part of

our life, every action, every thought, every word, will be drawn towards the common centre—the ruling principle of love to God; He will stand in the centre of our life, and whether we eat or drink, or whatsoever we do, we shall do it unto His glory—not for this man, not for that book, not because man would have it so, or doctrines would have it so, but because God commands us to work and live in this way. God has purchased us, one and all of us, and we cannot at this time of the day think of offering our homage and worship to any other thing, or any other master. God is our sole Master, and He shall occupy the whole worship of our life; His holy jurisdiction shall be established throughout the length and breadth of human life, and whatsoever He says shall be done; to Him shall the heart, and the soul, and the will be consecrated; they shall not devote themselves to the service of Mammon. All our love and our aspirations, our reverence and gratitude shall belong to Him. We see there is a tendency in man to be altogether too intellectual, too devotional, or too practical; the unity of religious life has yet to be realised. True Unitarians ought to show in their own lives what unity of life means. When passions lead us violently and irresistibly one way, and a sense of duty pulls us another way; when Heaven attracts us one day, and darkness and untruth, the world, and all that is corrupt and evil attracts us the next; when Sunday is the day of God, and Monday the day of evil; when mornings are spent in the worship of God, and evenings in the worship of Bacchus; when thoughts are pure, and actions are unrighteous; when the heart gives place to God, but the mind is wedded to untruth; when the outward eyes see the glory of God in creation, but the inward eyes are blinded through infatuation and prejudice, and obstinacy in the cause of untruth and error; when the hands serve God, but the soul does not know what the warmth of devotion means; when the mind believes in truth, but the heart

is not distended with charity; when God the Father is worshipped as the Father of all nations, but the heart does not recognise the doctrine of human brotherhood, then we say there is chaos, and confusion and discord in the families of men; there is no peace, there is no united life. We must preserve and exhibit what true spiritual unity means; the central power must be God, and from Him must we derive encouragement and strength, holiness, and purity. We are too apt to cut our lives off, and give only a fragment to God, but the Divine Master will not rest satisfied with anything short of the whole life; we must give our lives entirely to God; there must be harmony and purity in all our actions every hour of our lives, every minute of the hour. Every action we do, every thought and word must be acceptable unto the Lord—that is what I mean by the unity of spiritual life. All the feelings and aspirations as willing servants stand before the Throne of God, and praise Him and magnify His name day after day, and month after month; every place is God's Temple, every word of truth is God's Holy Scripture, every man that speaketh truth and gives counsel of peace and purity is a master and a brother, who deserves to be respected, and esteemed, and loved. Every part of creation where God's voice is heard must attract us by its holy attraction; everywhere we shall feel is a fit place to worship the Lord, with whom communion is possible at all times of the day, in all places, and in all circumstances of life. In Unitarianism we discover, then, these grand unities—the Unity of God as the Creator and Saviour of us all; the Unity of God's Church embracing all mankind as one vast brotherhood, one vast sisterhood, gathering together all that is true and good, and noble and holy, in the books of nations and the lives of individuals; then, thirdly, is the unity of religious life, which means salvation and sanctification, when the whole life is placed in a state of commu-

nion with God, when every man is able to say, "My will is in unison with God's will," when every man can say conscientiously and prayerfully, "I and the Father are one," it is not my spirit warring with God's spirit, nor my spirit seeking Heaven apart from God, but my will entering into communion deep and mysterious with God's will. Such is the true service of God—higher than that, purer than this, nothing exists on earth; nothing can attract our aspirations or draw forth our energies so well as this, and to this, then, let all nations look up—the union of our will with God's will. "Not my will but Thy will be done," as Christ Jesus meekly said, and let us all say unto God every day of our lives, "Not my will but Thine be done," then that deep communion between the Divine and the human, between God's Holy Spirit and man's obedient spirit will bring unto us all spiritual blessings which we stand in need of. Do you want a knowledge of salvation? Go to the pure channels of sacred communion with God; from those channels, from the fountain head of God's wisdom shall come streams of regenerating truth. Art thou feeble, oh brother; weak, heavy laden with iniquity? Dost thou say thou hast not strength enough to resist temptation, the inclinations to falsehood and deceit? Then enter the Temple of the Lord, sit at his feet for hours together if need be, and then you will see the Almighty encompassing and surrounding the feeble form and soul of man, and in the strength of the Omnipotent the wicked sinner, reformed and purified, rising in order to exalt the majesty and honour the Saviour of all sinners. Is it joy that you stand in need of? Are you all-oppressed with cares and anxieties? Do you say the world has promised joy, but given sorrow and heaviness of heart? Where shall you go? Go to the abode of all happiness, the mansions of gladness and joy, where there is no weeping, no heaviness of heart, no suffering; the Lord is full of happiness, He Himself is the abode of joy, He

will give you that joy and happiness which men could never have given you.

These humble truths I have placed before you this morning are simple truths; you have heard them times beyond number; there is nothing like originality in the communication I have made to you, but still these truths, may I say? receive special force and special interest because they come to you from one who belongs to a distant country and a distant nationality, and who has seen with his own eyes of faith everyone of these truths tried and confirmed by his own individual and personal experience. When I was in the midst of idolatry and superstition, and there was none on earth to help me, who came to my assistance? My heart says, my God. When no book brought me comfort, no human hands came to my rescue, the Lord of Love and Mercy vouchsafed unto me most invigorating and encouraging help; in His strength I rose, I endeavoured to overcome temptations, and the Lord granted unto me success. In my own life I saw the fruits of His care, and I could not continue a sceptic. Could I receive the assurance of God's love, the promises which He distinctly and unmistakably made unto me of my salvation, and the salvation of millions of my countrymen and countrywomen in India, in any other spirit than the spirit of faith and prayerful resignation? Could I say unto my God, "I shall not have Thee, for Thou hast not heard me; when I came unto Thee with prayer and asked Thee to help me, Thou didst not do it"? No, this mouth shall never use language of infidelity such as this, for I have seen in my own life that the Lord has heard me, and every prayer I uttered in a spirit of humility and faith has been accepted by my Father and your Father, and I am bound to tell all men and women in different parts of the world what the Lord has revealed unto me. It is not books, it is not doctrines, it is not men that have brought me into the path of salvation; no, but the spirit

of God working in my heart. Oh! what a contrast between the light streaming into my heart at the present moment and the impenetrable, horrid darkness, the deep spiritual gloom, the death-like dreariness and desolation that existed in my heart before it pleased Providence to reveal Himself unto me! I was in the land of death, if I may so say, in the midst of spiritual gloom—sin, idolatry, and superstition aiming at the vitals of my heart,—but now my Lord has told me that He will save me, and I cannot but offer my deepest and most fervent praises. He is my only King, my only Master, my only Saviour, I cannot be satisfied with calling Him King and Master only, I must say that "He is my Refuge and my Fortress; my God; in Him will I trust." Not in books, not in men, but in the Lord; for the Lord has brought unto me comfort and peace. He is the abode of happiness, as I have told you. Men cannot make me happy, but when I fall at the feet of my God his rays of happiness, like the rays of the meridian sun, shine forth upon the dark chambers of my heart, and where there was darkness now I see the light—the light not of doctrines, the light not of men, but the light of God's face. When I am heavy laden with iniquity God is serene, joyful and merciful; his face shines upon my heart like gentle moon-beams, and then my sorrow is gone, there is no longer heaviness of heart. What I have seen in my heart I have this morning preached to you; from all the Unitarian pulpits that were kindly placed at my disposal Sunday after Sunday during my sojourn in this country I have preached these great truths—for greater truths or more precious truths have I none. Greater truth than this I do not possess—it is that God is Love; the sweetness of God's Love conquers man's hideous sinfulness and wickedness. I am a great sinner, but my God's mercy is greater than the multitude of my sins. His love is more powerful than the power of evil working in the midst of my heart, and if men and women are to

be saved and nations are to be regenerated, I am sure, and most confidently do I say it, that they will not be saved by a multitude of dead doctrines, not by the letter that killeth, but by the simple truth that God is Love. There is a beautiful passage in Hindu Scripture which says, "'Who can attain God, except he who says, 'He is'?" That is my Bible, my creed, my hope of Heaven resteth on that. Firm as a rock is this truth, simple yet strong—my God *is*, and where in India I preached unto men and in England preached unto you, in seasons of prosperity and adversity, in the times of gladness and sorrow, He has always revealed Himself unto me as the in-dwelling Spirit, the omniscient God—" He is;" without irreverence I may say He is not dead but liveth. God is an ocean of truth; an ocean of living and saving truth lies in those two sacred and significant words, "God is." If my Father is, I have hope of salvation; if He is here He sees what we are doing and hears what we are saying; there is his eye that follows us wherever we go, there is his ear which hears whatsoever we say; his ruling spirit fills this church and fills our hearts; we are enlightened, we are quickened by the very thought of God's sacred presence. Then rise, brethren, rise to vindicate the doctrine of God's unity,—rise to worship Him as your only Saviour, your old Master. One friend only have we in this world, Him shall we love, to Him shall we give our hearts—the Lord of Creation. One Heaven alone waiteth for us in the world to come, not made of human hands, but God Himself, I say, is our heaven. What else do we need? Not riches, not friends, not books, when we have the splendour of God. As the psalmist said in days gone by, "One thing shall I seek"—and what is that? To behold the face of the Lord. Is not that charming, is not that a compensation for all our woes and sufferings in this world? To that I look forward most hopefully, that I may dwell with my God, in my God, for and unto my God.

I have served you, my beloved brethren, feebly and humbly, with my humble and limited powers and abilities, but I can assure you that I came to this country because God wanted me. He commanded me to come here, and I have said here to you what I thought it was my duty to say unto you. The Lord brought me here; I know nothing else; I know this only, that whatsoever I have said in the name of God, and in the spirit of God, that shall bear fruit. Accept my service, and when I say this I say I shall thankfully remember abroad the kindness which I have experienced during my short and brief stay in this country. You, my Unitarian friends, have always been very kind to me, and this I shall always remember with heartfelt gratitude. England is my home, India is my home; wherever I see brethren and sisters around me there I feel and there I must say, "This is my home." If my Father is here, and if my brothers and sisters are here, what else is needed to constitute a home? The love of brethren is sweet; my heartfelt gratitude belongs to you; from the depths of my heart I thank you, brethren.—*The Inquirer.*

LECTURE ON "PRIMITIVE FAITH AND MODERN SPECULATIONS." *

LADIES AND GENTLEMEN,

The most superficial reader of ecclesiastical history cannot fail to observe the clear and unmistakable difference which subsists between primitive faith and modern belief. As we roll down the stream of time, we find that the broad spiritual life of the past has been gradually narrowed and the living intuitions and instincts of the early church have been, in the course of ages, ossified into lifeless and stiff dogmas. This distinction between ancient and modern faith is true of every system of religion. It is true of Judaism, of Christianity, of Mahomedanism, of Hinduism, and in short, of every system of belief whose historical or legendary narratives have reached us. In the early church religion was a living fire which burnt up in one general conflagration the accumulated errors and iniquities of centuries; but in the midst of modern civilization we miss that living fire. Instead of a living and life-giving faith we see now a congeries of formal doctrines, cold abstractions and theological propositions—things which satisfy the intellect but do not always quicken the soul or influence the life of man. Religion was eminently spiritual and devotional in its incipient state, but it has grown logical and intellectual in the later stages of its development. The spirit required food and the early church supplied that food. But now religion is less a concern of the soul than of the understanding. It is treated not as a problem of salvation—of life or death, but a matter of history and chronology. The intellect is impelled to satisfy its curiosity, and enters into historical, scientific and metaphysical speculations with a view to arrive at

* Substance of an Anniversary Lecture by Minister Keshub Chunder Sen, delivered in the Town Hall on Tuesday, 23rd January, 1872.

an intelligent comprehension of spiritual truths and realities. We want to comprehend God; we want to understand the true theory of the great hereafter. The nineteenth century wants knowledge and not blind faith. Secondly we find that primitive faith is more of a subjective character; it has reference more to the facts of our religious consciousness than to outward objects; it feeds and exalts the soul, it satisfies the requirements and wants of our spiritual life. In modern times religion is evidently more objective; it kills the spiritual yearning of the soul instead of encouraging and satisfying it; it turns man's attention not so much to the actual enlightenment and purification of the soul as to the men and things in the external world capable of producing such effects. There is not much introspection, but a continued looking towards outward objects and hankering after external help. Then again there is another distinction. People in ancient times used to stand in the presence of God and behold His majestic reality, the fullness of His purity and holiness, with all the vividness of direct perception. They stood before Him face to face; they put direct questions and received direct answers. Communion with God was direct and immediate. Whereas on the contrary, in the present age, we have to approach God through books, through prophets, through teachers, through forms, ceremonies and symbols. We cannot, we dare not stand before the majesty of God, seated on His high and holy throne. We require extraneous aids to devotion; we need mediators to help us in our daily communion and prayer; we cannot offer our prayers direct to God Almighty. Access to God is mediate and indirect in the present age.

The great problem before us at the present moment is to blend together the elements of religious life which we find scattered in ancient and modern times. One phase of religious life we see in the past and another in the present and unless these two are harmoniously

blended together so as to form one indivisible spiritual unity, the great problem of salvation must remain unsolved. We must endeavour to effect a resuscitation and revival of the deep spiritual life of the early church in our midst taking care at the same time, not to lose or sacrifice any of those advantages which peculiarly distinguished this century. Whilst retaining the advantages of modern civilisation and refinement of thriving trade and advancing intelligence, we must at the same time endeavour, if possible to realize in our consciousness something of that inner spiritual life, spiritual fire and spiritual greatness which we find in the earliest type of faith. We must do justice to the past, we must also do justice to the present age. Truth is not found in its entirety in any epoch; we see its "broken lights" in history. All the fragments of truth must be gathered together ere the wants of the soul are fully met. That is true religion which satisfies both our intellectual and our spiritual cravings—which satisfies our yearning for what is visible, tangible and objective in religion and at the same time enables us to hold communion with Him who is unseen, invisible, far above all our senses, far beyond the reach of man's intellect. That is true religion which is at once intellectual and spiritual, emotional and practical, which can secure to us the combined advantages of modern enlightenment and civilization and primitive inspiration. The question we have to solve is how to realize this all-comprehending and perfect religion,—how to unite and blend together primitive faith and modern theological speculations. The essential characteristics of ancient faith may be reduced to two simple truths—seeing God and hearing His word. I feel sure that every one here present whatever his creed may be, feels in the depths of his heart a craving for fuller and more direct knowledge of God. We cannot as men rest satisfied with mere secondhand inspiration. We cannot satisfy our souls by offering our

prayers to a distant deity who lives beyond the clouds, who never condescends to dwell among us,—who receives our supplications and our petitions it is true, day after day, month after month, but who never vouchsafes unto us His children, full of imperfections, shortcomings and sins as we are, a direct revelation of His will. Our natural sentiments of tenderness and filial love towards God make us anxious to approach Him inspite of His majesty and holiness, and to see Him as He is, so far of course as is consistent with our limited capacities. We instinctively strive to clear away all those difficulties and obstacles which stand between us and our Maker; and to speak to our God, as a son speaks to his father, and hold direct and immediate communion with Him. Verily the heart panteth after God's loving face, and such longing is natural. But can we see God? Do we see God? Do we see Him around us, within us? Is the word 'perception' applicable at all philosophically or religiously to the unseen and invisible Creator of the universe? Perhaps the spirit of the nineteenth century replies, without the least hesitation or scruple "No, none can see Him, man will never be able to see Him, because his reason is feeble and his powers are limited. The Infinite transcends man's highest faith." In fact the very idea of seeing the invisible God is pronounced foolish and superstitious, and against its very possibility the advanced intelligence of the age holds forth its indignant protests. Apparently there is logic enough in such objections and protests; but the irrepressible cravings of the soul require to be satisfied; we must needs make an attempt to dispel the clouds which cover the face of the Almighty and veil it from our sight. Men at the present day universally believe in the doctrine of Divine Omnipresence; every school-boy knows that God is present everywhere that He is present in the temple of the human heart and that He occupies all space. 'East and West, North and South, are full of His

all-pervading Spirit. And yet we see Him not. Where is my God?—I cry. Echo replies 'Where!' Neither from the mountains nor from the valleys, neither from the sun nor from the moon, neither from the above nor from below, do I receive any response. All nature is still, and God does not speak. It is true we see His handiwork; His wisdom and skill we distinctly perceive,—but where is He?

Science is justly said to be religion's handmaid. But is this true in modern times? Does science now fulfil its legitimate vocation? Does it come to our help in our inquiry after the Living God? Ask optics, ask hydrostatics, ask pneumatics—ask them if they reveal the light of God's face to man. When we study these sciences do we behold God,—full of beauty, purity and goodness—as a Reality that can be felt and directly apprehended in our consciousness? No. Instead of being religion's handmaid, science has, in modern times, unfortunately become, in many instances, one of its sworn enemies. When we enter the temple of science we find no God to be worshipped there, but only abstract laws and forces. Science has peopled God's universe with godless laws and godless forces. Every thing is traced in these days to secondary causes; all physical phenomena are believed to originate in blind force; all honor and all glory is ascribed to Nature. Here are certain forces operating according to particular laws, there are other forces acting according to other laws,—that is the whole explanation which modern science seems to give of the diversified phenomena of nature. Is there nothing beyond these?—the unsatisfied soul inquires. False science says "No;" but true science returns an affirmative reply and comes to our rescue. With its aid we penetrate the clouds of mystery, we get through the adamantine partition of forces and laws, and catch direct glimpses of the Divine face. In every natural phenomenon we perceive the hand of God. Surely it is a scandal to modern

science that it conceals the Creator whilst it upholds the majesty of His laws, that instead of *revealing* Him it *veils* Him from our eyes, and conceals Him behind a thick wall of unintelligible abstractions. Destined simply to interpret and expound the volume of Nature, will science usurp the place and rob the glory of the Great Author of that volume? Will the scientific men of the age magnify the wisdom of Newton and Herschell and throw the God of creation into the shade? Can the astronomer while watching the wonders of the heavens fail to observe the Almighty hand that moves the planets in infinite space? No. True science cannot be godless. "An undevout astronomer is mad." In all the operations of physical causes there is an in-working efficient First Cause, a Guiding Intelligence and an Omnipotent Will, visible alike to faith and to true science. The universe is not a vast mechanism moved by blind forces. The kingdom of God is not made of abstractions and generalizations. The Great First cause is not a thin ethereal presiding intelligence. Everywhere we behold beauty and harmony and order, at once physical and moral,—the bright reflection of the Divine Person. We see a Lawgiver and a law; we see the Master-mind of a King governing His countless subjects who own allegiance to Him and His laws. As soon as we believe in God's personality, so soon all our doubts and difficulties are dispelled and removed, and the needed assurance of God's immediate presence is fully secured. But this doctrine of Divine personality is the great problem of the age in which we live. Many of the most advanced minds and a greater number of scientific men of the age experience considerable difficulty in recognizing the personality and the Fatherhood of God. Constant contact with dead matter and abstract laws so deadens the heart of the student of science that he feels incapacitated from recognizing and loving the God of the universe as his Loving Father. It is no doubt easier to

surrender one's intellect than to surrender one's love. It is far easier to say "I believe" than to say "I love." Power, Intelligence, Cause,—these are growing facts which extort assent even from the most stiff-necked sceptic. The men of the present day readily admit and accept these, but they hesitate to give their warm affections, their better passions and sentiments, their energies, and their lives into the hands of God Almighty.

Unless and until we acknowledge a personal God our nature is not satisfied. The deeper cravings of the soul are not gratified. Such belief is altogether natural. We must believe in God's personality if we are true to ourselves. Dare you deny the personality of man? Proclaim then the absurdity of all earthly governments and all human systems of administration. Proclaim the absurdity of all courts of justice and jails, of all codes of civil and criminal law and of all penal statutes, if you deny the personality and freedom of man. A belief in man's liability to punishment evidently presupposes a recognition of his freedom and his capacity to act as a free agent. Who can call in question a principle so plain, so universally admitted and acted upon as man's free agency—a principle which underlies all modern institutions and the whole civilization of the present day? Now, if we instinctively believe in our own personality why shall we not acquiesce in the personality of God? He that has made our eyes shall He not see? He that has made our ears shall He not hear? May we not similarly argue—He who has made us persons, is He not a person? He who has distinguished man from the rest of the creation by making him a free moral agent, is not His Almighty Righteous Will invisibly regulating and controlling all physical forces, and swaying the destinies of nations and races. It is not merely as intelligence or power, but as a Living Person that God shines in the universe and is present in all space. Why then does modern science hesitate to acknowledge Him as such?

'Perhaps it is because we live in an age of reaction. Long has the world been pulled in contrary directions by two great evils, and now a strong tide of reaction has set in. The world has been carried too far by idolatry on the one hand and too far on the other hand by pantheism; and it appears that science has run away in a state of wild excitement and fear with a view to avoid the too extremes. The desire to see and worship a personal Deity led, amid the gloom of ignorance and superstition, to polytheism—to the construction of a pantheon crowded with myriads of gods and goddesses. Men knelt before stocks and stones, idols of clay, creeping things and four-footed animals. Such gross idolatry proved disgusting and offensive in time to advanced intellects, and they threw off its yoke. But in their anxiety to give up the remotest appearance of idol-worshippers, many in the course of time came to repudiate the doctrine of personality and pronounced the Great Creator and all created objects and brings as one identical substance. They converted God into an all-pervading essence and so became pantheists at last. Perhaps scientific men of the present age, standing neutral between these two schools, have been so far prejudiced against each as to discard with its evils its excellencies too, and have scouted the very idea of seeing God as idolatry and the idea of His universal presence as pantheism. Hence, I believe, is their strong opposition to the doctrine of Divine personality. They see no difference between it and anthropomorphism, which clothes God with the passions and caprices of man. Such prejudices are wholly unfounded. True Theism shuns both polytheism and pantheism and safely stands on the central truth of a Personal God. We firmly believe that God's spirit fills all space and is immanent in the universe. He is the force of all forces, the power of all powers. He it is who ever breathes life into creation and ever upholds it. He is everywhere the in-working, the omni-active Cause, the

Life of all life, the central all-sustaining Energy. Yet is He neither matter nor a mere abstraction, neither the idolater's nor the pantheist's deity. It is the Spirit of the Infinite Person that fills all space and animates all objects and beings. It is His righteous Will that has created and still supports this mighty universe, and subserves His wise and beneficent purposes. We cannot rest satisfied with an endless concatenation of physical causes and material sequences. But we go further and further, beyond all possible causes that exist or may be conceived, till we come to that Central Divine Person, the source and cause of all created spirits, the origin of all matter, who rules to-day, as before, the world of mind and matter by His holy flat. Our God is not the infinite extension of a holy something, not an ideal projection of our own consciousness, but a Person distinct from mind and matter, and yet immanent in both, and shaping all things according to His will. Our God is not the impersonal *It* of pantheism, but the personal He of theism. In the recognition of such a God science and religion harmonize. In geology and astronomy, in anatomy and physiology, in all physical sciences, the well-balanced mind discerns not merely Wisdom, but a Wise and Beneficent Will. We see the Living God in every flower that blooms and every star that shines. Every line we read on the page of nature is inscribed by the hand of God; every material object we deal with is sacred, being His handiwork. Behold the unity of science and religion!

It is said that when Abraham was "ninety years old and nine" the Lord appeared before him and said unto him "I am the Almighty God." We are also told that Abraham fell upon his face, and God "talked with him." It is said in another part of the Jewish scriptures, that when God wanted to reveal Himself to Moses, He descended upon mount Sinai "in fire." "Moses spake and God answered him by a voice." We also see it stated that the hand of the Lord was on Elijah, that God appeared

before him, and entered into conversation and discourse with him, and that the one spoke and the other heard and answered. These and similar narratives of direct intercourse with God are said to have been enjoyed by Jewish prophets, fill the pages of the Old Testament. Similar accounts are found in the earliest scriptures of the Hindus. The ancient Rishis, we are told, held direct communion with God, and saw His glorious face.

No expression is more frequently used in the Upanishads than the 'perception' of God (darshan). It is said that 'the wise fully see God,' that He "manifests Himself to his worshippers, and that He is grasped by the soul as a fruit is 'laid hold of by the hand.' It appears that Hindu sages, not content with intellectual conceptions of the Almighty or abstract contemplation of certain Divine attributes, sought earnestly, and indeed suecessfully, to behold the Supreme Spirit directly and to apprehend Him as a distinct and vivid Reality in their inner consciousness. The truly devout sat under the shade of their favourite trees on some high peak of the Himalayas, and saw the Lord above, around and below as a "burning fire." Nay, so clear was the perception that they rejoiced greatly in the presence of their God. Both then in early Judaism and Hinduism, and likewise in primitive Christianity we find clear evidences of something more than cold intellectual belief—of fervent faith and clear insight—of a perception of God's fiery presence. We see men inspired by the direct influence of God. The Holy spirit of God, descended upon men's hearts, revolusionised their whole being, put in new thoughts, new ideas, exalted conceptions and renovated energies, and in short transformed the whole life of those who received such inspiration, in the most mysterious manner. There is no deep philosophy in the process; every thing, if we read the records, seems so simple and natural. Man sees his Maker and discourses with Him. The father sits by the side

of His child and the child sees him, and rejoices. Just as we see matter without any effort of reasoning, so the ancient prophets saw their God, and communed with Him face to face. The whole process is described as a matter of marvellous simplicity and sweetness which touches our inmost hearts. But the question is—is there any truth in all this? Did the Rishis and prophets really see God? Is it possible for man to see God as I see the magnificent pillars and the beautiful lights before me? Is it possible to hear His voice as I hear external sounds? Surely it is possible spiritually, but impossible physically. Those who believe that there is something more than metaphorical in the allusions I have made, and are disposed to take them in a thoroughly literal sense, believe that God is not a spirit but matter. It would be a downright insult to the intelligence of the age, it would upset and shock all our ideas and instincts were we to recognise even the possibility of the invisible spirit appearing before men as a fire or as a light, and speaking to them by human voice. Happily we have left the age of such superstitions behind. God is a Spirit, and they that see Him must see Him as a Spirit. If the Lord descends "in fire," He descends in the fire of holiness and purity, amidst the flame of inspiration? and every Moses that wants to see Him and hear His voice must ascend not Mount Sinai, but the hill of faith in his own soul, and so far raise the platform of his inner consciousness as to be in a position to catch the sounds of the spiritual world and behold the sights of the spiritual world. It is there that he sees God face to face, and not in the external world. There God's spirit appears like fire and inflames the soul with burning faith, warm love and enthusiastic aspirations. Yes, God approaches us as a burning flame, and we know His presence by its holy warmth and its enkindling effect on the soul. Yes, God is a light, but he that likens it to outward light may as well compare it to midnight dark-

ness, to neither of which does it bear any analogy. He is no more like light than like darkness, for He is a Spirit. When therefore we are told that in ancient times men saw God, we are to understand that they perceived a fire or a light or a human figure not with their outward eye or their imagination, but that they felt the nearness of the Holy Spirit and vividly realised His solemn presence. This, I believe, is the whole secret of the perception of God. In this sense He is seen to-day, and can be seen more or less by every living man. The process is miraculous and mysterious, yet natural and simple. Every child of God has direct access to Him and may see Him with his own eyes. Nay it is possible for the greatest sinner, if he is penitent and has faith, to feel the nearness of God in this manner. I say this is quite possible even in this age of material civilization and besetting rationalism. If we will humbly throw ourselves at His feet and anxiously pray for the light of His face, the Living God will reveal Himself to us, as he revealed Himself in times gone by to Abraham and Moses and Elijah and to our venerable Aryan ancestors. Tell me not this is impossible. What was possible before is possible to-day. Time cannot work a change in the nature of Him who changeth not though centuries roll away, nor in His dealings with mankind. He is what He was. If He revealed Himself to our forefathers, He will not, He cannot hide Himself to-day from our vision. To think otherwise argues absence of faith in the fixedness of the Divine economy. Nay there are evidences of an incontrovertible character in the life of many a living man which show that seeing God is not only possible in this age but a veritable fact. Such perception, I am convinced, is the life-blood, the strength and the joy of these men. Their souls would hardly live for two minutes and would languish and wither away in doubt and despair but for this inspiring and comforting realization of God's presence. The mere

intellectual acquiescence in a distant and absent deity cannot sustain or save us amid the perils and temptations of the world. We must be ever surrounded by the awfully sacred presence of the Saviour if we wish to be saved ; we must ever live in His delightful company if we wish to be delivered from the sorrows and troubles of the world.

Let us then cast away the shadows of law and force and bow not before electricity or magnetism ; let us not allow our imagination to rest on a chemical or mechanical first cause ; let no fiction or abstraction set up by false science interpose between us and our Maker ; but let us in all physical phenomena directly apprehend the Infinite Person and worship Him as our Supreme Father and Mother, our everlasting Friend in the temple of science. We shall then find that God is not only True and Good but also Beautiful, and shall see and love Him in all His works. And thus amidst all our modern scientific speculations we shall realize the primitive faith of our forefathers, and like them "behold the beauty of the Lord."

THE KINGDOM OF HEAVEN.*

EIGHTEEN centuries ago a voice was heard in Judea which thrilled the hearts of those who heard it. "Repent ye," said John the Baptist, "Repent ye, for the kingdom of heaven is at hand." The great Prophet of Nazareth who followed, and to whom John stood in the relation of a precursor and a pioneer, said the same thing. He too raised the solemn cry—"Repent for the kingdom of heaven is at hand." We are told that "he went through every city and village preaching and shewing the glad tidings of the kingdom of God." When he sent forth his twelve disciples what was his charge to them? He exhorted them to go in all directions and carry the message of the heavenly kingdom to the uttermost parts of the world. Eighteen hundred years have borne witness to the untiring zeal and earnestness with which that doctrine has been preached in various forms and languages by the ambassadors of Christ. How many books and tracts have been written setting forth its profound principles! How many pulpits have week after week reminded men and women of its reality and its sweetness! How many martyrs have heroically stood forth in the cannon's mouth, and in the face of overwhelming foes given up their lives in order that that great truth might be magnified and the advent of the kingdom of heaven hastened. How many millions of Christian hearts have daily looked up in prayer and devoutly repeated those sacred words—"Thy kingdom come!" One may seriously ask what is the upshot of all these movements—what has come out of all these prayers and longings and the ceaseless toil and struggle of centuries? Is that kingdom of heaven a reality, an accomplished fact to-day, which prophets prophesied and preachers preached, and for which martyrs joyfully shed

* Substance of an Anniversary Lecture by Minister Keshub Chunder Sen, delivered in the Town Hall on Saturday, 24th January, 1874.

their precious blood? Is there any country, any race or community in the world where the idea has been realized? Is there any religious sect which makes even an approximation to it? I ask modern civilization in vain. It gives no favourable response. Even the popular christianity of the age blushes when pressed for a reply. We see the kingdom of heaven nowhere; no, not even among the most advanced nations in Christendom.

The earth is still earthy, and is far from being heavenly. Do we deny the triumphs of Christianity? Do we ignore civilization, enlightenment, social refinement and all the features of progress which belong eminently to the age? No. I do with profound gratitude admit all that Christianity has done and modern science achieved to promote the mental, moral and social advancement of mankind. But I say nevertheless, the kingdom of heaven has not yet been realized on earth.

Nothing can be farther from my mind than to underrate the services which Christianity has rendered to society or ignore with irreverence and ingratitude the high moral benefits it has scattered throughout the length and breadth of the habitable globe; that it has worked wonders and revolutionized society few will deny who have eyes to see and ears to hear. Nor can we pretend to question the marvellous inventions and discoveries which we owe to science, and which have added so greatly to our material comforts, and contributed to our intellectual and social elevation. Nay in every department of modern thought and enterprize we perceive indications of progress. The citadels of ignorance in many a land have been broken into atoms, prejudices and errors have been dissipated, and nations long sunk in the abyss of hopeless degradation are fast rising to eminence and fame in literature and science, trade and commerce, law and government. All this notwithstanding, I persist in saying that the kingdom of God is not at hand. Let us take the highest type of religious

culture and fellowship yet realized in Christendom or elsewhere, even there alas! the kingdom of heaven is not. There may be virtue and sanctity in the individual of a most commendable character; there may be the highest kind of friendly alliance among the community; yet the ideal of God's kingdom is far from being realized. Christianity, it must be admitted, has failed to vanquish the world's sin and wickedness to such an extent as to convert the world into the holy kingdom of heaven. Whatever else it may have achieved, it has signally failed in this. It has reformed the world, but has not made it heaven. When I say that Christianity has proved a failure, I do so because I wish to glorify and vindicate the noble ideal of its Founder. The *real* is unworthy of the *ideal*. Christianity is unworthy of Christ. One may ask why we should engage in the discussion of a Christian doctrine,—what interest can this mixed audience representing various nationalities and creeds have in a doctrine preached by Christ several centuries ago for the benefit of his own followers and disciples? I can assure you that it is not a denominational dogma. It is a universal and vital truth, in which all nations, races and tribes are equally interested. So vital is it that there is no salvation without it. In fact salvation means nothing, but admission into the kingdom of heaven. We are all seeking that kingdom. All our hopes are centred in it. Humanity has longed for it in all ages, and all its struggles tend to its consummation. There is no salvation, individual or national, without it. The kingdom of heaven is the world's hope and joy and salvation. To realize the kingdom of heaven is our destiny and mission. We live for this purpose, and for this alone. We do not regard the possession of earthly virtues or the attainment of the world's highest standard of morality as our being's end and aim. Heavenly holiness we seek, not worldly virtue. Born to inherit heaven, that we seek, naturally and instinctively and nothing short of that w'y,

satisfy us. Nor is it only the perfection of individual holiness we are striving after. The paradise of the selfish soul is not our heaven. Not where individual souls enjoy God in a state of selfish isolation, and each singly dwells in His love, but where all are united together as a holy and loving family, there our hearts wish to be. We pant for heavenly communion. We anxiously wish that such communion should be established throughout the world. We do not wish that heaven's joy and purity should be established in our own hearts alone, but amongst all nations and races, and in all lands. Do we seek only self-sanctification? No. The world's conversion into heaven is our ideal of highest progress. How the banner of the King of Heaven shall be unfurled everywhere, and His throne established in every heart ought to be the aim of every man and woman. This is the salvation in which not only Christians, but all men are equally interested, and to this all nations are moving. What is this kingdom of heaven? What does it denote? Let us proceed to evolve its latent meaning. "The kingdom of heaven"—these are simple words, whose significance seems too obvious to need elaborate explanation. We all know what a *kingdom* is, and we have also some idea of what *heaven* is. But when the entire phrase, "the kingdom of heaven," is taken into consideration, we must confess that it denotes a very lofty idea which has no counterpart in reality and of which we can hardly form a definite conception from the visible things of this world. When the cry was first raised in Judea, 'the kingdom of heaven is at hand,' men marvelled saying one to another —what does this mean? And we too in the nineteenth century say unto each other with astonishment—what can be the meaning of this strange expression? Where is this kingdom?—we ask. Is it a reality that can be seen, or is it a mere idea whose realization we have yet to see? If it is an idea, let us analyze it and unfold the principles which it involves. Let us unlock it and see

what treasure it contains. Let us go into its depths and perceive the beauty and grandeur which may be revealed there. Let us all vividly and distinctly trace the details of that beautiful picture of the kingdom of heaven which the Lord holds up before the eye of faith. Before describing what the kingdom of God is, let us first determine what it is *not*. It will be readily admitted that it is unlike anything we see in this world. Whatever it may be it is not earthly, and bears no analogy to earthly institutions. If it means an exalted and happy condition of humanity, it does not represent any form of worldly happiness—physical or intellectual. "The kingdom of heaven is not meat and drink." It has nothing to do with the pleasures of the senses. It lies far from the regions of physical happiness. Food and raiment, gold and silver, the gorgeous finery of outward refinement cannot be identified with it. The material prosperity which men so highly esteem and devotedly pursue under the name of civilization is not a thing of that kingdom. It deals not with the material and visible treasures and enjoyments of the world. It is something spiritual, altogether spiritual. It is not "lo here! or lo there! for behold the kingdom of God is within you." It is an invisible reality which must be sought in the domain of the spirit, and not in the world of matter. It is not a kingdom of the *earth* but the kingdom of *heaven*. You must not then look to the outside world for materials wherewith to construct the kingdom of heaven. It refuses to be built with human hands or with the brick and mortar of the world. It is a Divine and heavenly institution and is built with spiritual things in the inmost soul, so that the eye seeth it not, neither doth the worldly man comprehend it. I hope I have said enough to guard you against identifying the kingdom of heaven with any form of worldly advancement, however perfect, or forming an idea of it with the aid of analogies drawn from human institu-

tions. Let me now proceed to unfold the positive side of the idea and explain what the kingdom of heaven is. In the first place it is a kingdom. It is a system of Government with the Almighty at its head. It recognises Him as the universal King, and all mankind as His subjects. It is not like any earthly forms of Government, republican, aristocratic or monarchical. It acknowledges no human ruler or rulers. Nor is it based upon the changeable and capricious codes of civil and criminal law which men manufacture to repress crime and preserve order. It recognises no other law than the supreme and immutable moral law of God—the law of righteousness and love, which it seeks to enforce for the promotion of peace and purity in the hearts of its subjects. In the kingdom of heaven all men and women offer allegiance and homage to the King of kings and the Lord of lords, and dwell happily together under His way, secure against the ravages of inward and external foes. Secondly the kingdom of heaven is a social confederation, a community. It not only represents the union of individual souls with the Divine Ruler but also the union of those souls with each other, and the exchange of mutual sympathies and services among them. It is a state of society with a complete code of social laws and customs, usages and institutions all of a heavenly character and infinitely superior to what we see in even the most elevated form of social existence on earth. There humanity completely ignores selfishness and necessarily assumes the form of a social organization. There all individuality lives in the community, and life is altogether social. The souls of all are united together by the ties of a compact and indissoluble fellowship, and they find joy and purity in discharging their duties to each other and promoting mutual happiness. But the kingdom of heaven is more than a society. It is a church, in which the Holy God reigns supreme as the object of universal worship.

That church acknowledges only one God, and suffers no created being or object to share the glories and prerogatives of Divine majesty. Those who inhabit the kingdom of heaven not only form a community but a religious community. Not only are their hearts tied, but their souls too. No denominational or sectarian differences separate them or foment jealousies and rancour. But all are united in the Church Catholic, whose Head is the One True God. Lastly the kingdom of heaven is a sweet home—the home of God's family. There all men and women are brothers and sisters. They dwell as one united family recognising God as their common Father, and serving each other with all the zeal and joy of domestic attachment. There services are rendered unto each other not under legal, social or religious ordinances, but as a labor of love. No duty is hard or dry, no work irksome. In that holy family love is the only creed, the rule and motive of all virtue, the source of unity and joy; love alone is "the fulfilling of the law." I have presented to you the general outlines of the Kingdom of heaven, and have shown by analogies what it is like. But its deeper life and constitution we have yet to comprehend. There is perhaps one word only in the English language which can express it, the essential and crowning idea of the Kingdom of heaven. That word is *Unity*. Unity is at once the life and beauty of God's Kingdom. Let me explain myself fully. In the first place I must urge upon the necessity of establishing complete unity in our relations to the Deity. Man has rebelled against his Maker; the human will has estranged itself from the Divine; the son has waged war with his Father. To reconcile these differences, to adjust their mutual relations, to establish peace and harmony between humanity and divinity is the object of religion. This is the great problem of salvation—to make the two one. Man is then saved when he foregoes the attitude of hostility and becomes

one with God. Sanctification means unification. The essence of salvation is atonement. In this world man is at war with God; in the Kingdom of heaven he is reconciled to and united with his Maker. This union of humanity with Divinity is the chief characteristic of that Kingdom. But against such union many will perhaps protest as altogether presumptuous and impracticable. Is it possible for the soul with all its frailties, weaknesses and impurities to be united with the All-holy, whose very presence it is unable to bear? Will man, that vile worm of the earth, audaciously aspire to such heavenly union? The very idea seems to many to be preposterously absurd, and is said to argue arrogance and pride. I have not the least hesitation in declaring the imputation to be wholly unfounded. The union of the human spirit with the Divine represents not self-sufficiency but self-sacrifice, not self-exaltation but self-abasement. He to whom millions bow in this wide world inculcated this deep truth in all his precepts and throughout his life. It was the very basis of his character, the burden of his prayers and aspirations. His life and teachings may be summed up in that lofty prayer—"Thy will be done, not mine." Need I say that we should all pray and live in that spirit? It is this sacrifice of self-will, this absorption of the human in the Divine will, this spiritual unity which I desire to impress upon you. The first thing demanded of every pilgrim to the kingdom of heaven is self-surrender—unconditional and absolute self-surrender. Without this there can be no admission into God's kingdom. There the Lord is the Supreme King, the Paramount Power. All who desire to live under His rule are bound to acknowledge Him as their only King and Master: those who wish to dwell in His territory must vow entire and unswerving allegiance to His law and authority. He that retains aught for himself or obeys another master is unfit for the kingdom of heaven. Half-hearted or fractional obedience is not accepted

there. The whole heart and soul, riches and possessions, honors and privileges must be unconditionally surrendered to the king before an inch of ground in His Kingdom can be occupied. Nay all desires and inclinations which are in the least contrary to the Divine will must be sacrificed, and that will thoroughly accepted as the only rule of life. We should not only do nothing which the Lord forbids, but we should not even cherish for a moment any wish repugnant to His will. We should identify His will with ours and extinguish self-will completely. The soul ought to be able to say in all circumstances, and in the face of all temptations and trials,—Thy will be done, not mine. This self-surrender is only another name for loyalty which the Eternal Head of the heavenly kingdom demands of His subjects. It is easy to understand how there can be no kingdom where the subjects recognise not the authority of the paramount ruling power, where sedition lurks in their hearts and leads to rebellious deeds or desires, where they are ever planning the overthrow of the royal throne and the unfurling of hostile banners. That surely is no kingdom where anarchy prevails among the people, and each follows his own peculiar wishes and proclivities, where all are drawn away by the repellent forces of self-will instead of being drawn unitedly towards the central will of a common sovereign. If we acknowledge a king we cannot rebel against his authority ; if we are his subjects we must obey his will, not our own. We must live as loyal citizens under his banners. If then you wish to enter the kingdom of heaven, you must not retain the least trace of self-will in the heart, but recognise, in all things. God's will as your own will. There is yet a deeper idea in this doctrine of unity which requires to be evolved and expounded. I have spoken only of the unity of will. This however is not enough. Not only must man surrender and sacrifice his own will on the altar of true loyalty to the Master, but he must complete-

ly sink his higher life in the Divine life. Not only must there be a unity of will but likewise a unity of character and life in man's communion with Heaven. There are many who seem ready to obey the commandments of God and prove loyal to Him in their thoughts, words and deeds, and who earnestly strive to eschew whatever is repugnant to His will, but they would take credit to themselves for all their virtues. They believe that whatever is good in their lives is their own goodness, and in claiming it as their own they glorify themselves. There may not be a wicked and rebellious spirit in them ever waging war with the heavenly King; they may be free from deliberate and habitual disobedience. So far their wills may be in harmony with the Divine will. But if there is no disunion, no antagonism of will, there is no unity or harmony of spiritual life. If they are not self-willed they are self-righteous. They may have no will apart from the Divine will, but they have wisdom, love, strength and purity apart from Him. They have surrendered the will to God, but their virtues they claim and retain as their own. Against this species of secret but widely-prevalent pride and self-glorification I must warn you. Seriously reflect on this point. You should remember that whatever is good and right in us cometh from God and is divine, not human. We are apt to congratulate ourselves on our virtuous dispositions, our charity and purity, our devotion and piety. Nothing is more common among us than to talk of *my* wisdom, *your* love, *his* probity, and *our* virtues. We speak of our character as we speak of our property; we look upon it as acquired by, and appertaining to, ourselves. There can hardly be a graver mistake or one more harmful. Truth is neither yours nor mine. Goodness is neither yours nor mine. All truth, all goodness is God's. It comes to us from Him, but it is His. He is the eternal fountain of righteousness, and from Him small streams of purity are ever flowing into the hearts

of men. If we are truly wise we are wise in His wisdom. We cannot be strong except in His strength. Our highest love is only a drop from the Ocean of Love. All our purity is derived from Him. If there is real happiness in our higher life it is a reflection of His joy. Thus wisdom, strength, love and joy emanate from the Source of all that is good and great, and descend into our hearts from heaven. There is no holiness in man or woman apart from God. Every little truth that your lips pronounce is the truth of God; every little act of charity your hands perform proceeds from Divine love. Behold that devoted apostle of truth. How he weeps for the sins and sufferings of the world, how he sacrifices his personal enjoyments and interests to bear witness unto the True God among sinners, and at last gives up his life only to save others from spiritual death! The world praises his childlike faith and humility, and gives him credit for his truthfulness, his resignation and self-sacrifice. Ah! the world is mistaken. What is glorified in him is not *his*, but God's. Holiness is essentially Divine. It can never be human. It descends from heaven where it is born; it is not an earthly growth. In the most degraded sinner whatever particle of truth or piety may be found is of God, though it may be surrounded by the iniquities of a life of infamy. One single truth uttered by lips contaminated by habitual lying is the purest truth of heaven, and ought to be honored as such. There can be no sanctity in us apart from God. We not only become pure with His aid, but we become pure in His purity. People admit the former, but hesitate to accept the latter truth. They would ascribe glory and honor to God for helping their sanctification and for imparting to them strength and light without which they could not attain purity and renounce sin; but when they have attained purity they are apt to regard it as their own and pride themselves upon it as something belonging to themselves. It is this fatal

mistake which by creating an imaginary distinction between earthly and heavenly purity, between human and divine holiness, lowers virtue, teaches man egotism, and distances the best souls from the heavenly Father. It prevents communion even where there is the highest devotion and piety. It makes men bring down truth and holiness from heaven in order to enjoy them as earthy treasures on earth instead of drawing themselves nearer and nearer to heaven. Those who are happily freed from this delusion and are above the vulgar error of crediting the world with a separate kind of truth not heavenly, are privileged to enjoy the benefits of true communion with the God of heaven. In seeking truth they only seek God, for in Him is all truth. In acquiring salvation they only acquire the riches of the Holy Spirit. Whatever is good in their character they refer to the Source of all goodness. In sin they are separate from God; in truth and purity they are at one with Him. Their righteousness is not only God-given, but Godliness itself, the spirit of the All-holy breathed into them. Hence in everything good and true in their own lives they feel conscious union with Him, and rejoice in a profound unity of spirit. They feel that to be good is to live in God. Those who cherish a rebellious will against the Most High or take credit to themselves for their own virtues are not fit for the kingdom of heaven. If ye seek admission into that kingdom you should consecrate yourselves entirely to God and live in Him with unity of will and unity of spirit. The doctrine of unity admits of another application which is equally important, and which necessarily follows the principles already enunciated. There must be unity not only in our relations to God but also in our relations to each other. I have spoken of the former, and shown in what way true and complete spiritual unity may be established between humanity and Divinity. I shall now proceed to explain the nature of that unity

which should subsist between man and man before they are accepted in the kingdom of heaven, which makes all mankind *one* in that holy kingdom. Were we to look around we would be convinced even by a hasty and cursory glance of the sad extent to which differences prevail among mankind and divide God's family into hostile sections. The spirit of jealousy, discord and antipathy is seen everywhere. Brother against brother, sister against sister, such is the picture of the 'human family.' We see individuals, arrayed against individuals, communities against communities, and nations against nations. There are political, social and domestic, literary, scientific and philosophical divisions. There are endless differences of opinion, taste and judgment besides those which spring from ill-feeling. To establish love and unity in this scene of universal strife and contention appears to be a hopeless task. Then again when we take into account the endless schisms and sects in the religious world, we cannot help thinking that the most stout-hearted apostle of peace must despair. That men should attack each other under the influence of carnal passions we can easily understand. That pride, jealousy, convetousness, lust and anger should lead to enmity and war, and break the human race into fighting factions does not excite surprize. But when wranglings and wars instead of ceasing increase a hundredfold in the name of that which professed to bring peace and supply an antidote to war, the prospect of anything like union in the world becomes terribly gloomy, and we wonder if such a thing is at all possible. Why, there has been the fiercest war and the most horrible massacre and bloodshed in the name of religion. Is it not the mission of religion to establish peace and good-will among men, and annihilate all unholy differences and divisions among the children of God? Why then do men and women under the auspices of their respective churches and in the name of God, fight with

each other? Why do they set up their little shibboleths to anathematize and persecute each other in the name of religion? Men quarrel in the world under carnal promptings; even when they profess to live above the world and take shelter in the heavenly abode of religion, even there alas! they quarrel and fight with each other. Where shall we seek and find love? Expelled from this vile world it took refuge in the religious world. But lo! there too it has been victimized. Even among the best and most advanced minds of the same church there is not true fellowship. They may have drawn themselves away from the worst forms of animosity aud rancour they may agree in opinion; but is there true unity among them?

THE EXISTENCE OF GOD.*

GENTLEMEN,—It is rather unfortunate that the Theological Institution occupies the last place in the programme of our Anniversary festival instead of the first place as in the last year. Our energies are almost exhausted. Naturally in the very beginning the Existence of God occupies the interest of Theological students. You may think it is mere waste of time and energies to dwell upon such a simple and general truth as the existence of God; but I think our salvation and our beliefs in the attributes of God and the Next World depend upon this simple truth. In fact our present belief in God cannot save us. Properly speaking, we do not know God and we do not believe that God exists. We are not real believers in God. A historical God is not the Real God,

* Substance of an unpublished lecture by Minister Keshub Chunder Sen, delivered in the Albert Hall, on 29th January, 1879.

it is a mere phantom. What our imagination conjures up is not God; that even is not God which nature reveals. But that is God whom we can see. The Real God is seen as plainly as we see ourselves and the world. We must place our belief in God upon direct evidence or eyesight. I will apply the same demonstration in reference to God as we do to material objects. All arguments *a priori* or *a posteriori*, are feeble. It is therefore useless to wade through them. Do I believe that you are here? I do, because I see you with mine own eyes. But I do not see the logical God so directly. But it slips away. The least trial makes such a god disappear. Having driven away the false god you may rush to the Real God. The entity of a thing must depend on evidence. All existences reveal themselves directly to a vigorous consciousness. It is possible to open a new line of arguments:— Home Dept., not Foreign Dept. Looking to the star above, we gather in evidence of design; and theologian say, "Through nature we arrive at nature's God." Bu this evidence is foreign. I like to go into myself, *i. e* homely evidence. Suppose I was blind, and could nc see the external things. Going again to the *a prioi* that we have the ideas of the Infinite, Causality, mor: Restitution. But can these intuitive ideas satisfy u always? Then those who are deficient in logical powe cannot see God. How a sinner is to see God? W must study our own nature. Socrates preached "Kno Thyself." He thought if a man knew himself he kne everything. Shakespeare said, "Be true to thyself a then thou wilt be true to all." Here philosophy a poetry agree. Without self-knowledge nothing else c I understand. Unveil self and you will unveil all thin Reveal self and everything is understood. What is t self? Imbecility, something which has no power of own, something which is; but which is *made* to exi a consciousness of a being who is called into being. be conscious of self is to be conscious of dependent s

This is the first incipient stage of consciousness. This some degree of vitality, whether it be wisdom, power or love, is limited. It may be very great power, but there is always a limit to it; I cannot be conscious of an independent being. In every putting forth of energy, I wish, I could inflate myself; but I cannot. There is a tension. All nature seems to say;—"Thus far shalt thou go." Mine arms rest upon another's arms. When a man feels this dependence then he has proclaimed himself a theist. Atheism is impossible. The very conciousness of self repudiates atheism. The very tongue which declares itself infidel is not an atheist. Its natural words must be theistic. There is a latent Being, a God hidden in man. The small muscular chest and every drop of blood reveal God. We do not want a God of antiquity. We want a present, a modern God who lives in us. I am going into biography, not into history. Belief in a Present God quickens me, animates my body and soul. Philosophy rests upon our consciousness which teaches us that self is kept up by another who is the Self of self. Can the eye see without the aid of Divine force? We cannot live unless we are every moment enlivened and quickened by God. Our life is borrowed from God. It is something given and may be taken. God's power like a stream from heaven moves this wonderful locomotive, the human body. Take away the vital spark and it will die. This is a thing to be felt and not to be inferred logically. Infidel soul, why dost thou pride in borrowed dress? We are made to see, feel, &c., our existence is altogether above our will. When we turn we are turned by some One else. Now then, Gentlemen, you may say, blind men cannot see; but despair not. If a vivid perception of God is not a fact to-day, it will be a fact to-morrow. Brush the inward eyes, as soon as they will recover their strength you will enjoy bright and clear sights of Divinity. *I never sought evidence of my own self.* It is an evidence

of Home Dept. not of Foreign Dept. Is it an elongation of my imagination that you are present here? We do not arrive at the reality or the entity of an object by logic. Are our eyes bright enough to see God? Blind men ask the passersby which is the road; but they can hear. "There is the road to salvation" saith God; but we cannot hear. God saith, "I am here." What is a musical instrument to the deaf? If both blind and deaf, where is the hope?—Touch. God is omnipresent, but we cannot see Him. We see an infinite vacancy. You strain your optic nerves; but you see the Lord nowhere. You see His objects; but you do not see Him. He is enshrouded in clouds. In such a stage of thought people run to the *Bible*, the *Koran* or the *Vedas* &c.; but the natural theists have recourse only to their *touch*. His inner sense of touch feels a blaze that enkindles him. He does not know what it is; does not know its name; but he feels it. He knows not; but he is a theist, a little soul, a young theist, he feels God in darkness. He feels he is all tied. He feels his every movement controlled by a Superior Being. He feels that some One is constraining him. I may not call Him God. It is the attitude of dependence. Impotent, tiny hands, dare ye touch God? Who art Thou, O Spirit, I touch thee with my hand? It is a hand that has touched Divinity. This hand belongeth to God. I am another Being's being, a prisoner in His hand, a dependent being. The power of thought, the power of feeling, all belong to God God works through all systems. Every man is a born theist with the load of theistic evidence. I must lacerate cut self into pieces if I were to disbelieve in God. Sel and God are so indissolubly connected. If I say there i no God in me, I die. Connect God with yourself. Fanc a man cut away from the primary power. This stage c speculation that a blind and deaf man touches the inmos Spirit is the most certain revelation of God. God exist because He revealeth His existence to the inmost sens

of my touch or to the deepest seat of my life. I know God liveth, because my life comes fresh from Him.

THE BRAHMO SOMAJ OR THEISM IN INDIA.

RAM MOHAN ROY.*

It is a truth which the world's history has well verified that great men represent certain great ideas, the realization of which constitutes the very destiny and mission of their existence. In fact, this is the grand peculiarity of men of genius which distinguishes them from ordinary men. The latter, justly called the "anonymous beings of the human species," live and act for self and under the iron sway of circumstances, and, when they close their career, leave not a vestige behind to serve as their memorial. Great men, on the contrary, live for the world, and not on their own account, they rise superior to circumstances, and, by force of manly will and in the face of the stoutest resistance, stamp on the age the noble ideas of their soul, leaving an everlasting and priceless heritage to posterity and to all mankind. They "live and move and have their being" in those ideas. The power and influence they exhibit are not their own; they belong to those ideas entrusted to them by Providence as their sacred errand on earth. They are missionaries of great truths and, therefore, not unfrequently prove martyrs in the cause to which their very lives are inviolably pledged. The biography of great men should, therefore, be studied with special reference to the ideas which they represent in the stage of history, and for which they receive endless glory from mankind as their tribute of gratitude.

Among India's great men Ram Mohun Roy holds

* Fortnightly *Indian Mirror*, 1865.

a high rank. Like all great men he brought into the world his own idea and devoted his life to its realization. That idea was *catholic worship.* Whoever has deeply studied his life and carefully looked into his speculations and movements, cannot but admit this to have been his guiding principle. That he was a religious reformer of India is universally admitted, and as such he is universally admired. He is also reputed as an extraordinary theologian. He knew English, Arabic, Sanskrit, Greek, Latin, and Hebrew, and his writings bear testimony to his vast and varied learning. He it was who abolished the obnoxious custom of Suttee; he was one of the foremost pioneers of native education, and his name also figures in the valuable suggestions he offered in furtherance of the reforms which took place in the early political administration of this country. But such compliments to his great mind do not mark the real secret of his excellence: they do not point to *the* ruling principle of his mind which constitutes his greatness. His name shines in undying glory not only in India but in England and America for the valuable theological works which his master mind indited, and religious and social reforms which his philanthrophic heart promoted; but the real mission of his life, is peculiar ideal, so far as appears to us on careful analysis, was to give to the world a system of catholic worship. This, as we shall presently show, was prominently exhibited in the establishment of the church or place of worship which was subsequently designated the *Brahmo Somaj*.

From his very early days, Ram Mohun Roy's mind manifested a strong and unmistakable religious tendency, while yet a boy he appeared to be a staunch follower of Vishnu, and his first duty every morning was to recite a chapter of the Bhgabat. But his giant mind was not to be long in fetters, born as it was for the noblest type of religious independence. When about

the age of *sixteen* he composed a manuscript calling in question the validity of Hindu idolatry, and thereby boldly and distinctly avowed his renunciation of the religion of his forefathers; the result was, as might be anticipated, disagreement with his near relatives. To use his own words: "This together with my known sentiments on that subject having produced a coldness between me and my immediate kindred, I proceeded on my travels." He travelled through several places of Northern India, cultivating theological studies and making theological researches, and spent three years in Thibet where also his anti-idolatrous proclivities excited the anger of the worshippers of Lama. On his return he was taken back by his father and restored to his favour. But his obstinate and unflinching aversion to superstition and superstitious practices soon rekindled the spirit of persecution; and he was again deserted by his father and his near relations. The death of his father, which took place in the year 1803, furnished an impetus to more independent and bold movements in carrying out his cherished ideas. His opposition to the advocates of idolatry was now open and fearless and he at once commenced a series of publications in the native and foreign languages against the pernicious errors and absurdities of idolatry. His publications are numerous and abound in singularly cogent and lucid arguments and one has nearly to read them to be convinced of their value.

His Persian work *Tohufut-ul-Mowahedeem* (a present to Unitarian), his three Appeals to the Christian public, his work on the Vedanta and discussions with eminent Brahminical Pundits are masterly treatises which shew the uncommon and varied theological erudition of the author. He spared no system of idolatry. He directed his able pen in exposing and denouncing, in no measured terms, the idolatrous prejudices of Hinduism, Mahomedanism and Christianity. But at the same time he called together passages from these scriptures inculcating Mono-

theism. Thus he proved a friend and foe to each of the three principal religious systems of the world.

An unsparing and thorough-going iconoclast, he yet failed not to extract the simple and saving truth of monotheism from every creed with a view to lead every religious sect with the light of its *own* religion to abjure idolatry and acknowledge the One Supreme. He went through the Hindu, Mahomedan and Christian scriptures with indefatigable perseverance, and set forth the unity of God from the teachings of these books, while he argued away with unsurpassed ingenuity and erudition all doctrines inculcating polytheism. A careful study of all his published writings will clearly show this two-fold policy of his theological argumentation. Thus while he evinced respect for every creed and aversion to every form of idolatry, and thereby excited and disarmed in turn the antagonism of his adversaries, his real faith lay shrouded in a vale of mystery which made it wholly unintelligible to them. Hence conflicting opinions were put forth as to the creed which he professed. The Mahomedans claimed him as one of their sect, and gave him the title of Moulvie; some regarded him as a Christian; others a Hindu of the Vedantic and primitive type. And yet nothing is more obvious than that Ram Mohun Roy was neither a Hindu, nor a Christian, nor a Mahomedan, although he partially identified himself with each of these denominations; else why the bitter invectives and thundering fulmination which were heaped upon him from all sides, and the grave charges of atheist, *mlecha*, free-thinker and infidel which were laid at his doors? To this day his creed is a standing mystery, and the world seems to be hopelessly disagreed as to what his real convictions were. His published writings—those stupendous monuments of his theological attainments—far from throwing any light on this complicated problem, show grave anomalies and inconsistencies which serve only to aggravate the difficulties

of its problem. Nor do those of his enlightened contemporaries and friends who are still living, seem to possess any definite ideas on the subject. To us it appears strange that the real creed of such a great reformer and extraordinary theologian, should be a subject of such wild surmises and conflicting opinions and even of severe criticism, especially when we recollect that scarcely a third of a century has elapsed since his demise, and his writings and doings are still in the possession of the present generation with all the weight of historic evidence, it is no less a matter of regret that many led, in the absence of a satisfactory solution of the problem, to infer that Ram Mohnn Roy had no positive religious convictions whatever, that he was simply a free-thinker and a roving adventurer in the domains of theology: that all that he desired or was able to do was to protest against this or that system of idolatry, and that he studiously concealed his real faith from the public eye with a view to win the esteem of all religious denominations, instead of exciting opposition by a manly and defiant exposition of his heterodox and unpopular views.

Verily the grand idea of Ram Mohun Roy's mind has eluded the observation of his shrewdest critics, and prejudices and unwarrantable inferences have resulted from a partial research into his speculations. In that idea all seeming anomalies must blend together in a sublime consistency, and all discrepancies find a harmonious unity. So long as the real secret of his mind is not apprehended in all its comprehensiveness and greatness, his theological speculations will continue to be an intricate problem. It is only when the central truth is discovered that all the apparent divergences and wanderings may be harmonized together and perfected into consistency and integrity. As we have already remarked, the ruling idea of his mind was *to promote the universal worship of the One Supreme Creator, the Common Father of mankind*. This catholic idea, while

it led him to embrace all creeds and all sects in his comprehensive scheme of faith and worship, precluded the possibility of his being classified with any particular religious denomination. His eclectic soul spurned sectarian bondage; it apprehended in the unity of the Godhead the indissoluble fraternity of all mankind. He belonged to no existing sect, nor did he seek to found a new sect or originate a new creed, however refined and unexceptionable. His great ambition was to bring together men of all existing religious persuasions, irrespective of the distinctions of caste, colour or creed, into a system of universal worship of the One True God. Thus his catholic heart belonged to no sect, and to every sect; he was a member of no church and yet of all churches. He felt it his mission to construct a Univereal Church based on the principle of Unitarian worship. His earlier controversies and discussions with the different religious sects exhibit but partial glimpses or dim forebodings of that grand scheme which was subsequently matured and perfected in his mind. Its fullest development and final realization was consummated, in the fulness of time, in the establishment of that institution which bears the name of the Brahmo Somaj and which stands as a memorable monument of the founder's real creed—*Ram Mohun Roy's grand idea realized.* The trust-deed of the Somaj premises contains, we believe, the clearest exposition of his idea and will, it is hoped, if duly appreciated, settle all contested points regarding that illustrious man's religious convictions. It provides that:

"The said messuage or building land tenements hereditaments and premises with their appurtenances should be used, occupied, enjoyed, applied and appropriated as, and for, *a place of public meeting of all sorts and descriptions of people without distinction* as shall behave and conduct themselves in an orderly sober religious and devout manner *for the worship and adoration of the*

eternal unsearchable and immutable Being Who is the Author and Preserver of the universe not under or by any other name, designation or title peculiary used for, and applied to, any particular being or beings by any man or set of men whatsoever and that no graven image, statue, or sculpture, carving, painting, picture, portrait or the likeness of anything shall be admitted within the said messuage, building, land, tenements hereditaments and premises and that no sacrifice offering or oblation of any kind or thing shall ever be permitted therein and that no animal or living creature shall within or on the said messuage, building, land, tenements, hereditaments, and premises be deprived of life either for religious purposes or for food and that no eating or drinking (except such as shall be necessary by any accident for the preservation of life) feasting or rioting be permitted therein or thereon and in conducting the said worship and adoration no object, animate or inanimate that has been or is, or shall hereafter become, or be recognised as an object of worship by any man or set of men, shall be reviled or slightingly or contemptuously spoken of or alluded to either in preaching, praying or in the hymns or other mode of worship that may be delivered, made or used in the said messuage or building and that no sermon or preaching discourse, prayer or hymn be delivered made or used in such worship but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe, to the promotion of charity, morality, piety, benevolence, virtue and *the strengthening the bonds of union between men of all religious persuasions and creeds.*"

Accepting this as the highest and the final expression of the religious nature of Ram Mohan Roy, we find in it a clear view of both the negative and the positive side of his faith—his aversion to idolatry and sectarianism and his strong attachment to monotheism and

catholicity. In language at once plain and unmistakable he herein directs that people of all "sorts and descriptions without distinction" should be allowed to congregate in these premises for the worship of the supreme "Author and Preserver of the Universe," in spirit and in truth, excluding every external ceremonial and symbol, and every deified thing or man, and that divine service should be conducted in such a way that not only should no offence be given to any sect but every means should be resorted to for the promotion of brotherly feelings among "men of all religious persuasions and creeds." Who can contemplate, without emotion, the grandeur of such a universal church—a church not local or denominational, but wide as the universe, and co-extensive with the human race, in which all distinctions of creed and colour melt into one absolute brotherhood? Who can look without wonder and profound reverence upon moral grandeur of that giant mind which conceived and realised such a church.? The philanthropic heart interested in the welfare of all mankind cannot, in its highest aspirations, wish anything more; nor can the ambition of the greatest religious reformers fail to be satisfied in finding in it a realization of their ideal of the church of the future. It is not a church of Jesus or Mahomed; but is emphatically GOD'S CHURCH. It is not a church of Hindus or Christians, it is the church of all mankind. It is not a church of Bengal nor of India; it is the church of the world. In the conception of this universal church the heart, lost in immensity, would exclaim—who can measure the length and breadth, the height and depth of this universal and eternal church! Heaven and earth met in this sublime conception, and time and eternity kiss each other. Built upon the imperishable and immutable principles of absolute religion and upheld by the everlasting arms of that Great God to whose glory it has been upreared, it will continue

to bless mankind through endless ages. Blessed child of God! Thy name shall live embalmed in the enduring gratitude of mankind for the whole legacy thou hast conferred in them!

We have reviewed the general features of Ram Mohun Roy's creed, as intended for all mankind and as related to the various specific systems of faith extant. We now proceed to consider specially its Hindu aspects and study its bearings on Bengal and Hinduism. We have seen him as the founder of a system of catholic and universal prayer for men of all sorts and persuasions; we have now to canvass his pretensions as the religious reformer of his country—as the leader of the great Brahmo Somaj movement in India. For it must be remembered that though the scope of his mission comprehended all mankind, his immediate field of action was his own country and his labours were directed chiefly to Hinduism. Though he had for his mission to realize a grand ideal of universal worship by ignoring all partitions between sect and sect, the actual execution of his project was affected by his surroundings, his relations to his idolatrous countrymen, and the prevailing customs and convictions through which he had to fight out his way. Besides from the peculiar character of Ram Mohun Roy's ideal as set forth above it may be clearly inferred that his object was not to give the world or his countrymen a complete creed of reformed doctrines but simply a general scheme of monotheistic worship. It would not therefore be quite correct to state that he was the founder or even promulgator of that system of religion which is known at the present day as Brahmo Dharma. For its rise and progess we must look to a later date. All that Ram Mohun Roy aimed at for the religious amelioration of his country was the reformation of the prevalent system of idolatrous worship. This he did not seek to achieve by his personal authority. He did

not profess himself to be the originator of a new creed, but the reviver of an old one. He appealed to the Shastras in his protests against idolatry: he sought the overthrow of Puranism on the authority of the Vedas which he held up to his countrymen as the real standard of Hinduism. He declared his object to be the restoration of Hinduism to its primitive purity, and in all his anti-Brahminical controversies he drew his arguments invariably from the Vedas. In this his mission was analogous to that of Luther. Dr. Duff, who was intimately acquainted with him and for several years co-operated with him in the cause of native education, observes on the testimony of the Raja's own statements :—"As Luther's design was to destroy Popery, the corruption of Christianity, by simply resuscitating genuine old Christianity as revealed in the New Testament; so his (Ram Mohun Roy's) mission was to destroy popular Puranic idolatry, the corruption of Hinduism by resuscitating genuine old Hinduism as propounded in the ancient Vedas."

From this it is evident that Ram Mohun Roy far from endeavouring to overturn the gigantic system of Hinduism by revolting against the very authority of the Vedas, merely aspired to displace its idolatry by what is regarded as the primitive faith of the founders of Hinduism. He thus professed himself a Hindu—not a Puranic but a Vedic Hindu, and his religious movement was not the organization of an absolutely theistic church but simply the revival of primitive Hinduism. We must not however rush to the extreme of supposing that Ram Mohun Roy was a thorough Vedantist, and that he offered implicit obedience to the authority of the Vedas as the infallible scriptures of God. All that we could gather from his published writings tends to prove that his idea of revelation was catholic, that he measured the inspiration of the so-called scriptures by the truths which they inculcated.

Hence he attached great value and importance to the Christian scriptures, and he published a compilation entitled "The precepts of Jesus, the guide to Happiness," for the welfare of his countrymen. We are therefore led to the inference that Ram Mohun Roy availed himself of the authority of the Vedas for emancipating his countrymen from the yoke of Puranic idolatry, not from an absolute belief of those ancient books having come from God himself, but on account of the sublime truths they set forth with all the weight of acknowledged authority on the unity of the Godhead and the spirituality of true worship. Taking his stand on the vantage ground of these truths of Vedic theology he called upon his Hindu countrymen as a Hindu and on the very authority of Hinduism to eschew polytheism and become worshippers of one God. Hence his constant appeals to the Vedas in deciding theological disputes, and refuting the arguments of his adversaries; hence too the eminently Hindu aspect of the service conducted in the church established by him. It is a fact, however singular it may appear to be, that not only was the divine service at the weekly congregation of the Somaj composed mainly of recitations and expositions of Vedic texts, but the readings of the Vedas took place in a private room attached to the hall where only Brahmins were allowed to congregate, men of other castes being strictly excluded from hearing the sacred words and who were only allowed the benefit of the subsequent portion of the ceremony which consisted of the delivery of a sermon by the chief minister and the chanting of hymns. This clearly demonstrates the almost orthodox reverence in which the Vedas were held in the church of Ram Mohun Roy and the Hindu aspect which he gave to his reformed movement.

We have given a general outline of Ram Mohun Roy's ideal of catholic worship as finally developed and embodied in the Trust Deed of his church, and have also

noticed the Hindu aspect which this church assumed owing to the exclusive character of its ritual and especially the rigid and systematic exclusion of all but Brahmins from hearing the recitation of Vedic texts. This Hindu aspect forms an important incident in the history of the Brahmo Somaj and deserves our careful considerations. Whether it is justifiable on the ground of nationality or what is usually called reform policy is a question which does not concern us in our present inquiry. But there can be no manner of doubt that it is a great anomaly and inconsistency in Ram Mohun Roy's church and that it militates with the essential principles of the Trust Deed. For while on the one hand this memorable legal document distinctly set forth the catholic character of the church, and declared its real object to be to unite "all sorts and descriptions of people" in the worship of the Supreme Creator, and to "strengthen the bonds of union between men of all religious persuasions and creeds," the actual proceedings of its meetings bore such an exclusive Hindu character as to render it virtually a *sectarian* Hindu church. And hence is it that instead of becoming the universal church of all mankind which we were led to expect from the ideal of the founder, and for which he as a servant of God stood pledged to the world, it assumed the form, and also acquired in some quarters the appropriate name of—the "Hindu Unitarian Church." This is indeed to be deeply regretted. We have already offered the tribute of our warmest gratitude and admiration to the illustrious Rajah who as an eclectic theologian, a bold reformer, a mighty leveller of the distinctions of caste, colour and creed, and a messenger of peace, good-will and brotherhood, summoned all mankind, and his countrymen in particular, to lay down polytheism and the evils of sectarian bigotry and discord, and to unite in the worship of their common Father, the One only without a second, and thus inaugurate a movement of

catholic monotheism. We have now to deplore and deprecate that narrow policy which, whether based on notions of expediency or Brahminical predilections, tended to bias this great movement, so as to crib and confine it among a limited section of the Hindu community, in spite of the contrary provisions of the Deed which ostensibly lies at its basis and forms a standing protest against all manner of sectarianism. It is doubtless of great importance to understand the character and tendencies of these two elements, the one catholic, the other sectarian, which entered into the constitution of the Brahmo Somaj, as they served to determine to a great extent its future history.

The foregoing observations place us in a position to ascertain readily and clearly the relation in which the Brahmo Somaj of the present day stands to Ram Mohun Roy as its acknowledged founder. We have said that he did not found the Brahmo community, nor did he promulgate any system of religion whatever. Monotheistic worship only he founded, and from that has grown up the mighty institution in which we now so heartily rejoice in having found shelter. To Ram Mohun Roy we owe neither Brahmo Dharma nor the Brahmo community, and yet the germ of both. All that he did was to found a church for the congregational worship of the One True God, where all sorts of people, whatever their denomination or creed, could assemble, where Hindus, Mahomedans and Christians were all alike welcome to unite in the adoration of their Supreme and Common Father. The creed was of no consequence, unity in faith was not demanded except only in the idea of the Godhead; community of worship was all in all, such a baseless and incomplete system cannot last long: worship must be sustained by knowledge and faith and love, congregational worship must find its life in community of dogmatic faith. This is an inevitable moral necessity. It was therefore left to time, the perfecter

of all things, to develop this system of worship into a church of faith, and make the wandering band of worshippers settle together on the ground of common faith and religious brotherhood. It was also left to time to decide whether in such development the Hindu element would so far preponderate eventually as to make the provisions of the Trust Deed mere dead letter, or whether the local and the sectarian would merge into the universal and the absolute and thus make the church of Ram Mohun Roy a veritable church—not of India only but—of all mankind.

Having discussed the religious views of the founder of the Brahmo Somaj, we now proceed to describe the circumstances which led to its establishment and recount the important events in the first period of its history.

In the Bengali year 1737 (1816 A. D.) Rajah Ram Mohun Roy established a society in his garden house at Manicktolah under the name of *Atma Shabha*—Intimate Association, for the purpose of spiritual improvement. Its proceedings consisted simply of the recitation of texts from Vedas, and the chanting of Theistic hymns, and were conducted respectively by the Raja's Pundit Shiva Prasad Misra and a paid singer Govinda Mâlâ. The meetings were not quite public, and were attended chiefly by the Rajah's personal friends. Among these may be mentioned Dwarka Nath Tagore, Brojo Mohun Mozumdar, Hollodhur Bose, Nundo Kissore Bose and Raj Narain Sen. Some meetings of this society were also held now and then at the house of Rajah Kally Sunkar Ghosal of Bhukailas, and of Brindaban Chunder Mitter of Calcutta. A special discussion meeting was convened on 17th Pous (December 1819) at the house of one Behary Lall Chowbay, where Rajah Radha Kant and a large number of learned Pundits were present, and where Ram Mohun Roy is reported to have accepted the challenge of Shubrahmana Shastri, and carried the palm by an eloquent and masterly vindication of his

views. A violent agitation had by this time commenced in Hindu society, and stirred up the champions of idolatry to a sense of their danger, owing to the numerous anti-idolatrous publications of the Rajah, and the more public and determined attitude of antagonism which he had now assumed against popular polytheism. The enmity towards the Rajah increased to such an extent that the *Atma Shabha* itself languished away, and many of his friends deserted him and apostatized one after the other, living him to fight his battle almost single handed. The only means now left for the propagation of his views was the publication of books and tracts, and this he carried on with greater vigour and earnestness exposing manfully the absurdities of Puranic idolatry and supporting Monotheism by endless quotations from the ancient Hindu scriptures.

In 1749 (1828 A.D.) Rev. W. Adam, a Protestant Missionary, who had been converted to Unitarian Christianity through the influence of Ram Mohun Roy, used to hold meetings and deliver lectures on religious subjects once every week in a room attached to the *Bengal Harkaru* Newspaper office. The native portion of the auditory consisted of the Rajah, two of his relations, and Tara Chand Chuckerbutty and Chunder Shekur Dey. One day while they were returning home as usual, the two latter happened to remark that it was a matter of great regret and humiliation that they were compelled to attend meetings of Foreigners for the benefit of their souls while they had nothing similar of their own, and suggested the desirableness of a purely native public meeting for the study of the Vedas and other devotional purposes. The suggestion was promptly and heartily agreed to by the Rajah and he felt peculiar interest and gratification in being thus called upon to carry out his cherished idea on an extended scale for the benefit of his countrymen at large. The matter was subsequently referred to some of his friends, and Dwarka Nath Tagore

Prosunno Coomer Tagore, Kally Nath Roy and Mathura Nath Mullic came forward with liberal offers of support. Active measures were taken to purchase a piece of ground for the proposed church building, but owing to inadequacy of funds, a house at the Chitpore Road was temporarily engaged, and in Bhadra 1750 (1828 A.D.) public prayer meetings began to be held there every Saturday evening. The Service consisted of four parts—recitation of Vedic texts by two Telegu Brahmins, readings from the Upanishads, by Uthsabananda Vidyabagish, a discourse by Ram Chandra Vidyabagish, and lastly hymns. The funds having soon swelled to a desirable extent Ram Mohun Roy and his co-adjutors were enabled to purchase the present building and the Church was formally inaugurated there on the 11th Magh 1751 (January 1830 A.D.), in the very same year in which through the patriotic exertions and influence of the Raja the obnoxious practice of Suttee was prohibited by the Legislature. Babus Romanath Tagore, Boyconto Nath Roy Chowdry and Radha Prosad Roy were duly appointed Trustees of these premises to use them for the purposes and according to the provisions and directions set forth in the Trust Deed. The sum of Rs. 6,080 was kept in the custody of the late well-known firm Messrs. Mackintosh and Company, as a permanent fund from the interest of which the ordinary expenses of the church were to be met. The service continued essentially the same as before, the time of meeting was only changed from Saturday to Wednesday.

Only a year after the establishment of his church, Ram Mohun Roy left Calcutta for England where he lived for 18 months and died in Aswin 1755 (1833) in the sixtieth year of his age.

After the departure of Ram Mohun Roy to England and his subsequent death the spiritual affairs of his church were managed by Acharjya Ram Chandra Vidyabagish; and its pecuniary wants were met by the liberal

contributions of Babu Dwarka Nath Tagore. Though an old Brahmin innocent of English education, the Acharjya did ample justice to his ministerial duties, and his able and excellent sermons, though written in crude Bengali, as it then prevailed, bear testimony to his good heart, his strong devotional feelings and his faith in the reformed creed of the Rajah. The congregation however gradually decreased in number, and the movement soon ceased to attract fresh interest or draw any new members from the educated classes. All its novelty and splendour had died with its illustrious founders, and though it was upheld for a few years by Vidyabagis, it gradually declined. Such untimely collapse of an institution pregnant with the seeds of India's regeneration cannot be sufficiently deplored, and speaks trumpet-tongued against the selfish indifference of those who, though they came forward to co-work with Ram Mohun Roy with apparent zeal and cordiality, soon betrayed their weakness and seized the earliest opportunity to leave his church to take care of itself. God's will, however, must be done and often is done in unexpected and mysterious ways. Already the elements of its revival were at work elsewhere; a little band of energetic youths was gathering under the direction of Providence and the leadership of a singularly gifted individual, destined to bring the whole force of their well organized combination to bear upon the resuscitation of the Somaj. The band was the Tattwabodhini Shabha and that individual Babu Debendra Nath Tagore. That this society lived to do immense good to the Brahmo Somaj and to Bengal, and entitled itself to the enduring gratitude of the nation few will venture to deny. Before we proceed to describe its rise and progress and note the important incidents of its career it is necessary, according to the plan we have laid down, to examine and understand aright the peculiar religious ideas of its worthy founder which fashioned and moulded this insti-

tution, and subsequently exerted considerable influence on the Brahmo Somaj for a great length of time. As he is living amongst us, his religious character may be said to be too much within the scope of public observation to need any special advocacy on our part to enlighten the public. Nor do we propose to discuss his general character here. Our present inquiry embraces only that sublime ideal of his religious nature which it was his mission and privilege under God to stamp on the Brahmo Somaj, of which he was called to take the leadership subsequent to the demise of the Rajah. It is this great secret which not only throws light on his entire life and character but enables us to appreciate his true mission in reference to his age and country. And it is the ignorance of this secret, we apprehend, which has led many to do great injustice to him and to ignore altogether his claims to greatness. For it is true of all men, and especially so of extraordinary and gifted minds, that it is impossible to arrive at a just estimate of their character from mere outward facts of life unless we dive beneath and apprehend the ruling principles which underlie them. They mistake and wrong him who failing to discover in him some of the characteristics which they expected and which great reformers have prominently exhibited, refuse to accord to him the tribute of gratitude and admiration. They do him grave injustice who for some deficiencies and faults in his character refuse to recognise that latent and inherent greatness of his soul to which the whole country is immensely indebted. Of anything like the original genius of a revolutionary reformer he does not boast, to that lofty title he makes no pretensions. Yet he has excellencies which the world has yet to appreciate and admire, excellencies for which India at least will ever cherish his name with profound gratitude. Imperfection he has—and what man has not?—but that he is commissioned by God to fulfil an important mission in the

history of his country does not in our opinion admit of the slightest doubt; and for this he has laboured with singleness of purpose and indomitable firmness truly characteristic of great minds. That mission is, so far as we can understand it, *the worship of God as a living reality, in spirit and love.* For this he lives and labours, and for this his life and labours are precious and interesting to us. In this he displays his greatness as a steward of God, bearing a responsible commission which is identical with his very life. All the rest of his character, its good features and its blemishes, may be his, *this* is emphatically ours, India's and humanity's. In our estimate of him we forget the former in the latter, as we forget the private in the historical man, the personal in the universal, the transient in the everlasting.

The very nature of this idea makes it shun noise and ostentatious display. It manifests itself noiselessly in private life and in quiet ministrations, not in uproarious struggles nor revolutionary movements. It shines not in the burning rays of the midday sun before the busy world; its beauty and sublimity resemble the lunar orb, and charm them who, away from the bustle of the world and the influences of the senses, calmly enjoy its light in solitary retirement. In vain would we expect to find Babu Debendra Nath occupying the front ranks of the battle field of reform, doing desperate battle with absurd usages and institutions, reducing the old castles of error into ruins with single handed valour and purchasing triumph with hard sacrifices. This is quite foreign to his ideas and his quiet mission. Not war but peace is his watchword; not action but contemplation. He summons us not to the stirring activities of social battles, but takes us into the closet and beside the altar, and there casts us back upon ourselves that we may look into our inner nature and by spiritual exercises learn contemplation and communion with God. He shuts our eyes to the outward world and opens them inwards to

the stern realities within. His mission refers not to external matter but to the unseen Spirit—spiritual reality, spiritual joy and spiritual love. His ministry is a uniform advocacy of the cause of the Spirit and his life is a grand illustration of its truths. Ever since religion first dawned on his soul, his chief resolve, his sole ambition, has been to behold God in all His living reality in the recesses of his heart, and so to love him and enjoy His transcendent beauty and tenderness as to live and move in Him all his life, here andhereafer. His deep and diligent studies of Vedantic writings, so full of pantheistic spiritualism, helped his early spiritual development and by constant prayer and meditation he trained himself to concentrate and fiix his heart in God. He did not pursue an abstract theological divinity nor did he soar into the regions of mystical reveries and fantastic fits of ecstasy. His spiritual growth was *religious.* Prayer was his guide, humble and earnest prayer led him to a Personal God and prevented the wreck of his soul on the shoals of Pantheism, Mysticism and "Spiritualism." He not only recognised God as a grand Reality, but he felt Him in his heart as a God of infinite loving-kindness, he perceived the beauty of His love, and he learnt to love Him and worship Him as his father and mother, his friend and protector. Thus God was to him both life and love, his refuge and comfort in the temptations and sufferings of the world. Thus he realized in his life, for his own benefit and the benefit of his countrymen, the spiritual worship of God in faith and love. His life is a standing rebuke to those who represent theism as a dry abstract creed incapable of influencing the heart, much less of administering comfort and peace to it. Here is a living confutation of their lame assumption, here is a life which shews vividly the influence of theistic faith, its vitality and its joys. What if true religion is entirely a thing of the spirit and is devoid of the external support of book revelation and miracles, of visible deities and tangible

ceremonies? Is not faith the "evidence of things not seen and the substance of things hoped for?" Is it not able to stand on its own basis, firm and immovable? That faith, simple, serene and sweet, yet vigorous and living, has fixed its roots deep in the heart of Babu Debendra Nath and has afforded him sustenance and comfort in life's trials and vicissitudes for nearly a third of a century, and with its aid too has he overcome the temptations of the flesh and achieved the victory of truth in his life. His form is as venerable and majestic as his soul is exalted and sublime; his conversations and manners, his domestic pursuits and social movements, and in fact the speculations and practices which make up his daily life uniformly exhibit the singular spirituality of his faith. He preaches and practises it with consistency. His thoughts, words and actions are full of it. He lives verily, in the spirit-world and he loves it too, he engages himself in worldly avocations like ordinary men, but within he seeks solace and delight, strength and peace. The more we enter the secrets of his life, the more we find how profoundly emotional his spirituality is, how thoroughly he feels the influence of its joys and hopes. Contemplation may be said to be his native element; without it he would pine away even though surrounded by all the felicities and luxuries of the world. Irritated by provocation, troubled by doubt, embittered by calamity or depressed by disappointment he returns to his element in quest of that peace which the world cannot give. Hence he is generally in a contemplative mood, and specially so when he feels, harassed and mortified in his dealings with the world. For hours together he is generally found to be alone, deeply absorbed in devout thought; sometimes he would spend a whole forenoon or afternoon in solitude. He prefers loneliness to busy companionship, and the pleasures of retirement to those of society. When to this we add the circumstance that he fre-

quently leaves the bustle of the town and repairs to rural retreats with a view to enjoy uninterrupted solitude and afford complete relaxation to the weary soul, we find in him something so unique and so exalted that we feel not the least hesitation in pronouncing the almost unparalleled spiritual greatness and nobility of his mind. But there has been a yet higher manifestation of his extraordinary spiritual culture. In the year 1857, a little before the great Indian Rebellion, he was so far annoyed by the troubles of his life that he undertook a long and tedious journey to the Simla Hills, and there in a lonely sequestered place spent more than *two years* in close retirement, studying self, Nature and God with undivided and concentrated earnestness. Is not this too much for ordinary humanity to conceive, much less achieve? And remember that Babu Debendra Nath is the son of the "Indian Crœsus" brought up amid fabulous opulence and princely luxuries, the father of many children, and the owner of a magnificent estate; and then fancy such a millionaire for two years in solitary life in the Himalayan retreats, away from family and all the attractions of his opulence, given to prayer and meditation, faith and God. This is indeed enough to show the marvellous extent of his spiritual development and to stamp him as a great man destined to act as a noble example of the peace and joy of spiritual religion. To the hands of such a man did Providence entrust the management of the Brahmo Somaj and what character it was to assume one might with little difficulty see foreshadowed in the peculiar ideal of his mind. It was since his connection that the Somaj became a mighty and grand engine for turning men's minds from the material realities of Hindoo worship to the stirring realities of pure monotheistic worship and teaching them to worship God in spirit and in love. The Vedantic scriptures which had been employed by Ram Mohun Roy for silencing orthodox

Pundits and regularly recited in his church as authoritative texts of theologic weight, Baboo Debendra Nath weilded to accomplish a higher purpose—to lead the minds of the congregation to sublime conceptions of God, to burning faith and deep devotion. He introduced regular prayers and animating sermons calculated to establish direct and personal communion between each votary and his God. The raptures of such communion, the grandeur of the spirit-world, the peace of resignation, the beauty of God as the Father and Mother of mankind, the glory of God as the Saviour of sinners, the hopes of a blessed eternity and everlasting companionship of God in Heaven where there is no weeping and no bitterness, where joy alone reigneth for ever, have been pictured with thrilling eloquence in the celebrated *Bakhyans* which he has delivered in the Somaj. These sermons, we may say without fear of contradiction, are of masterly kind and outvie any which have been published on similar subjects here or in Europe. In depth of thought, grandeur of sentiment and beauty of style they are excellent, and will continue to speak to endless generations of our community of the noble soul whose emanations they are in a more impressive manner than we can possibly hope to do. May his contemporaries learn to respect the life of this tried servant of God, and may the blessings of God and his country's gratitude amply reward his long labours in the cause of truth !

FAREWELL LECTURE ON "ENGLAND AND INDIA." *

LADIES AND GENTLEMEN,—More than a century has elapsed since the battle of Plassey laid the foundation of the British Empire in India. It is interesting to trace the rise and growth of that great empire. It is interesting to see how a small company of English merchants, who originally came out here with the sole object of extending British commerce to the East, eventually succeeded in making the British power paramount in this country,—how a few insignificant factories gradually expanded into vast territorial acquisition,—how province after province was conquered, and dynasty after dynasty succumbed to the rising power, till the magnificent fabric of the British Government was duly consolidated and established on firm foundation. The conquest achieved is indeed wonderful,—such as eclipses even the glory of Rome. I allude not to diplomacy in the cabinet, or strategy in the field; I do not point to the external pomp and splendour of administration or to brilliant triumphs achieved by the sword. It is the conquest of mind effected in India which invests British rule with undying glory. History furnishes no parallel to the stupendous and lasting monuments of intellectual and moral conquest which England has raised here, and it is these which must ever excite our deepest admiration and gratitude. A great nation has been revivified and roused from death-like sleep. What was India in ancient times? Her early literature and theology, metaphysics and astronomy, which have extorted the admiration of all succeeding ages, and are held in high estimation by the best antiquarians of the present day, proclaim the pre-eminent greatness of the early Hindoos,

* Delivered by Babu K. C. Sen at the Town Hall on the 2nd February, 1870.

and prove that they were a noble race. Let the student of history say whether when he reads the works of the Indian Aryan, he does not feel that he sits before a venerable form, and whether that form does not excite in him sentiments approaching to reverence. The venerable Rishi of ancient India sitting under the shade of his favourite tree, indulged in profound contemplations of the Deity, and enjoyed sweet communion with the Supreme One; and he led a life of unimpeachable purity. Even Hindu ladies applied themselves to theological and literary pursuits, and took part in public ceremonies and undertakings, and they have left monuments of their intelligence and devotion which put to shame many of the boasted productions of their more refined sisters of the present day. Such was the condition of the early Hindoos. But gradually idolatry in hundred hideous forms, priestcraft, superstition and caste came in, degraded, debased and demoralized that noble race and reduced it to a pitiable condition. Mahometan oppression and misrule at last completed the scene of intellectual and moral desolation already so horrid. Deep gloom then overspread the length and breadth of the country, and there was not a star in the firmament to shed a redeeming ray of hope. At this crisis God's merciful Providence interposed, and administered the needful help. Fallen India cried for help, and lo! at Heaven's bidding England hastened to her rescue. If here you do not recognise the finger of Providence; if here you do not vividly perceive the direct operation of God's special mercy for the salvation of nations, I do not know where you will. It is true that apparently the affair has no religious significance. The earliest English adventurers in India were actuated by purely worldly motives; they came out for lucre's sake. The measures too which some of the earlier Governors adopted to strengthen and extend British rule were of a questionable character, and would not bear criticism. Nevertheless the contact

of England with India was providential, and not a mere accident. If we look beneath the surface we cannot fail to see the wise and beneficent arrangements of Divine economy. I do most devoutly believe that it was for the definite purpose of helping this country that the English were commissioned and deputed to come and rule here; that divine purpose has been consistently carried out in spite of human errors and immoralities which were apparent in the matter. As soon as the spirit of the English mind came in contact with the Indian mind, a grand revolution commenced. Native society was shaken to its centre; all departments of Indian life were convulsed as if by some mysterious agency; and a series of most important reforms, political, intellectual, social and religious, came in rapid succession.

NATIVE FEMALE IMPROVEMENT.*

Mr. President, Ladies And Gentlemen:—In order to estimate aright the social and domestic economy of the Hindoos it is necessary to take into account not only their present condition, but also their earlier history. For, the Hindoos are not a nation of yesterday; they boast a most ancient and glorious civilization. What we see around us today, is a fallen nation, a nation whose primitive greatness lies buried in ruins. Its national literature and science, its theology and philosophy, its industry and commerce, its social prosperity and domestic simplicity and sweetness, are almost numbered with things that were. As we survey the mournful and dismal scene of desolation, spiritual, social and in-

* An address by Babu Keshub Chunder Sen at a meeting of the Social Science Association held on Friday, the 24th February, 1871.

tellectual, which spreads around us, we in vain try to recognize therein the land of Kallydas, the land of poetry, of science and civilization. In order, therefore, that we may understand the real character of the Hindoos, in order that we may practically, ameliorate their condition, it is necessary to have a correct knowledge of the social institutions and customs which existed in ancient times, in this country. A right knowledge of the early history of India will supply a permanent and strong basis, upon which to uprear national civilization. Now, that the surges of a most aggressive civilization from the West, are beating against Native society, it is expedient that all social reformers should endeavour to steer clear of the "Scylla and Charybdis" of opposite extremes. Indeed, there are some who believe that the best way to reform India is to supplant and destroy all that is native, and to introduce Western civilization in its entirety and fullness. There are on the other hand those who try to drive back the tide of Western civilization, and always protest against every thing European and foreign. In my humble opinion, the elements of oriental and occidental civilization should as far as possible be blended together, and neither should be rejected. In spite of her shortcomings and wants, India seems to me to occupy at the present moment a most advantageous position in regard to her future advancement and reformation. Behold her sitting at the confluence of two mighty rivers, and gathering the priceless riches of truth which are flowing down the streams—the products of Eastern civilization and Western thought, of ancient wisdom and modern enterprise. All that is great and good in ancient Asia and modern Europe, seems to be coming through these different channels for the benefit of our great country. It is necessary that we, natives of the soil, should take advantage of this circumstance. Whether we undertake the religious or social or intellectual advancement of the coun-

try, we should consistently avail ourselves of both these sources of improvement. It is our duty and our interest to preserve all the valuable truths, all the wholesome social customs and institutions which belong to our country, and at the same time, gratefully accept all that is offered to us by Western nations. The battle which was strenuously fought here some years ago between the Anglicists and the Orientalists in the sphere of education, and which at last ended in a compromise, has, I believe, to be fought in every department of native improvement, and must be similarly decided. You are no doubt aware how that great controversy has been finally settled by the educational authorities. The Government and the Universities are now trying to afford facilities to the study of Sanskrit, while at the same time the greatest encouragement is given to the cultivation of English literature and science. If we are at all sincerely anxious to promote the true advancement of our country, we should adopt the same principle in every department of reform, and combine the elements of Eastern and Western thought, the civilization of ancient and modern times. Nowhere indeed in the world, do we see such a singular juxtaposition of these different elements, as we behold to-day in India. In their union lies the secret of our future greatness. In this country, reformation in order to be true and abiding, must not only mean a new civilization but also a revival. It must not be a mere introduction of Western customs, but a resuscitation into new life of the lingering vitality still to be found in the social organization of the Hindoo community. Whatever is true of other departments of improvements and reformation, applies with peculiar force to the subject which is under consideration this evening. It would be really ungenerous and unfair to say, that India has always been opposed to female improvement, simply because a few inhabitants on the banks of the Ganges, protest against it to-day.

Transport yourself back in imagination, hundreds of years ago, and you will find in the earlier writings and practices of this great nation, emphatic protests against those injurious customs, which we are endeavouring to suppress; and positive injunctions and precepts in support of the reforms which are most needful. In the Vedantic period, in the Brihadaranyak Upanishad we come in contact with sacred and impressive dialogues, on immortality between Maitreyi and her husband Yagnavalkya, in which these passages occur—Maitreyi said,—"Lord! If this whole world full of wealth belonged to me, should I become immortal thereby?" "No," replied Yagnavalkya, "as is the life of fortunate people so shall thy life be. There is no hope of immortality by wealth." Maitreyi said,—"What should I do with that which cannot make me immortal?" In a later period, we find in the code of Manu, high ethical precepts enjoining the necessity of female education, and of respect for the fair sex. "Where women are honored, there deities are pleased; but where they are dishonored, all religious acts become fruitless." "In whatever family, the husband is contented with his wife, and the wife with her husband, in that house will fortune be assuredly permanent." "By confinement at home, even under affectionate and observant guardians, they are not secure, but those women are truly secure who are guided by their own good inclinations." We have some excellent passages in Mahanirvan Tantra—"Rear up a girl also in the same way, and give her education with great care." "So long as a girl does not know how to honor and serve a husband, and is ignorant of moral discipline, her father should not give her away in marriage" Such passages as these clearly and authoritatively sanction the education of girls and their marriages at a proper age, and denounce the false logic which supports the custom of seclusion, that has prevailed in Bengal and other parts of this country for

some time past. But it is not merely precepts, but also examples which we see in the early history of the Hindoos. It is impossible to deny that women of exemplary character lived in this country, who adorned and purified Hindoo homes and exercised an ennobling influence, far and wide. Their names are still cherished with respect and gratitude, and, I may say, in some cases, with reverence in many a Hindoo family at the present day. In the early period of the Upanishads, Maitreyi, whom I have already mentioned, and Gargi took prominent parts in religious and philosophical enquiries and discussions, and were devoted students of theology. In the two Hindoo epics are represented such illustrious characters as Sita and Savitri, Draupadi and Damayanti who shed lustre on Hindoo mythology, and whose purity and devotion to their husbands, Hindoo ladies of the present day always reverentially emulate. The sientific acquirements of Khana and Lilabati have rendered their names famous in Indian history and have always challenged admiration. The former was deeply acquainted with astronomy and her " Sayings " are familiar words in every Hindoo household. Lilabati had a profound knowledge of mathematics. The work called after her name was written by her father Bhaskar Acharya for her benefit. At the present day, many students of mathematics in this country find in that work much to edify them. In later times we find in Southern India the name of Avyar, a celebrated moral philosopher, who was also versed in geology and medicine, and whose moral treatises are still studied in Tamil schools in the Madras Presidency ;—Mira Bai, an extremely devout Hindoo woman, whose religious books are read with great avidity and interest by the adherents of the Vaishnava sect ; Hati Vidyalankar, who founded a school at Benares, and gave unmistakable proofs of her knowledge of Logic and Metaphysics ;—and last of all Ahalya Bai, whose administrative ability and philanthropy are well known.

uperficial refinem nt. If you wish to give India true civilization, infuse purity and instil right ideas of duty nto the Native female mind. (Cheers.)
